

A
COMMENTARIE
VPON
The New Testament.

Representing the Diuers Expositions thereof, out of the Workes of the most learned, both ancient Fathers and moderne Writers, and hereby sifting out the true sense of euery passage, for the benefit of all that desire to read with vnderstanding.

The third Volume.

Containing the seuen smaller Epistles, called *Catholike*, and the Booke of the *Reuelation*.

By IOHN MAYER, Doctor of Diuinitie.

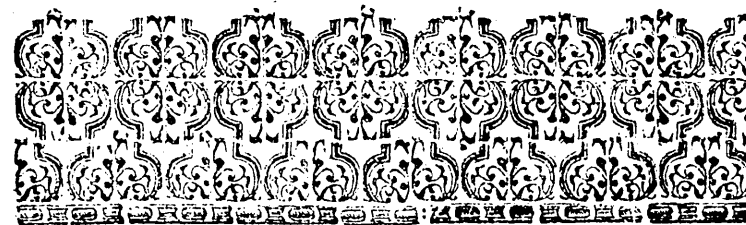
REVEL. 1. 3.

Blessed is he that readeth, and they that heare the words of this prophesie, and keepe them.



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THE REVELATION OF S^t. IOHN.



Ecause it hath beene questioned what *Iohn* wrote this Booke, and of what authority it is, and also what the scope of it is, it will be necessary before we enter vpon the particular obscurities occurring herein to discusse these things. And first touching the Author, *Pareus* saith Euseb. l. 7. c. 25. out of *Eusebius*, that it was sometime held to bee written

by *Cerintus* the Heretike, for the maintenance of a fond opinion, that the faithfull should liue here with Christ in all manner of pleasure a thousand yeeres. But the Greekes were neuer of that opinion, neither can it possibly stand, seeing nothing is more plainly in this Booke set forth than the eternity of Christ, which was by *Cerintus* impugned, holding that Christ was not before the Virgin *Mary*. The same *Eusebius* Euseb. l. 3. c. 39. also writeth of another *Iohn*, a Diuine, whose Monument was seene at *Ephesus*, together with the Monument of *Iohn* the Apostle, whom to haue beene the Author of the two last Epistles of *Iohn* and of the Reuelation, *Dionysius Alexandrinus* consenteth.

conferreth. But this title, *The Divine*, could not so rightly be giuen to any as to *Iohn the Apostle and Euangelist*, seeing he excelled all others in writing of the Diuinity of Christ. And therefore *Arias Montanus*, to put it out of all doubt, that the Apostle *Iohn*, and not any other, was the Author of this Booke, hath prefixed this title, *The Reuelation of the holy Apostle and Euangelist, Iohn the Divine*. For though this bee not in the title, yet so much in effect is in the Text, chap. 1. vers. 2. *Iohn which witnessed the Word of God, and the testimony of Iesus Christ, and the things which he saw*. For this is plainly a Periphrasis of *Iohn the Apostle*, seeing he gaue testimony to Christ by this name, *The Word*, *In the beginning was the Word*, &c. and here speaking of his coming to iudgement, he setteth him forth by the same name, *His name is the Word of God*. And he beginneth this Epistle, with *What wee haue seene with our eyes and haue beheld*, &c. And in concluding the Gospell, he is spoken of as a witnesse, and his writing as a testimony; *This is the Disciple witnessing these things, and wee know that his testimony is true*. Againe, the circumstance of the place speaketh plainly, that *Iohn the Apostle*, and not any other was the Author of this Booke: for this *Iohn* was banished for the Gospels sake into *Patmos* by *Domitian the Emperour*. Wherefore by the consent of all the best Writers, the Author of this booke was *Iohn the Euangelist and Apostle*: so saith *Iustin Martyr*, dial. cum Tryphone. Iren. lib. 4. c. 37. *Clemen. Alex. Pedagog. lib. 2. cap. 12. Orig. Hom. 7. in Ios. Athanas. in Synopsi. Epiphan. Hares. 51. Chrys. Hom. 5. in Psal. 91. Tertul. lib. 4. Contra Marcion. Cyprian. exhort. Martyrij cap. 8. Ambros. Psal. 50. August. 39. in Iohan. Hieron. Catal. Scriptorum illustrium, &c. Grasserus* comparing this booke with *Daniel* saith, that they are alike in their Authors: for as *Daniel*, so *Iohn* was a man greatly beloued of the Lord: If it bee demanded when he wrote this Booke, *Ierome* answereth, that hee wrote it when *Domitian* moued the second persecution after *Nero*, the fourteenth yeere of his reigne. And with him agreeth *Irenaeus* a most ancient Writer, saying, *Iohn* wrote the Reuelation almost in our time towards the end of *Domitians* Empire. For *Iohn* liued longer than any other Apostle, euen

to the third yeere of *Traian*, which was 102. from the birth of Christ according to *Ierome*, which was six yeeres after hee wrote this Booke, which was written Anno 96. And for this cause it is placed after all other bookes of holy Scripture, because it was written after them all in time, and is as it were the Reuel. 22. seale of them all, being fenced with a charge of adding no more, as the first Bookes written by *Moses* were. Deut. 4.

Secondly, touching the authority of this Booke, *Grasserus* sheweth, that it was sometime refused for canonicall amongst Christians, as *Daniel* was amongst the Iewes because of the obscurity, through which it was thought little beneficiall to the Church to be read. But as *Daniel* was after the captiuitie receiued into the Canon, and afterwards had Christs owne testimony, *Mat. 24. 15.* (though the Rabins doe still dispute whether it ought to be reckoned amongst the immediate workes of the holy Ghost) so this reuelation was very anciently receiued into the Canon, witnesse the Councell of *Ancyra* in the appendix, which was before the Councell of *Nice*, and the third *Carthag. Councell*, *Can. 47.* And good reason, seeing it was written by an inspired Apostle, and is testified by the Author to be the Reuelation of Iesus Christ. Neither is there any doubt made of the authority of it at this day, no not amongst the Lutherans themselves, though *Luther* sometime in translating the new Testament left it out for the obscurity.

Touching the scope of this booke, the ancient Fathers haue giuen vs little or no light into it. For howsoeuer some of them haue written vpon it, as *Iustin Martyr*, *Irenaeus Lugdunensis*, *Ieron. in vita* and *Melito Sardenis*, as testifieth *Ierome* and *Eusebius*, yet we want their bookes, but onely that *Irenaeus* hath something touching it, lib. 5. cap. 21, 23, 25. and *Augustine*, lib. 20. de Ciuit. Dei, cap. 7. usque ad 18. yet so many of later times haue written hereupon, as that one a popish Writer numbrell 100. *Alcasar*. But they of that side haue rather written to blear mens eyes from seeing the truth, than to inlighen them herein. They generally referre the things here foretold to the end of the world, when Antichrist shall come and tyrannize but three yeeres and a halfe, whereas the Author of this booke testifieth that these things must shortly come to passe. The obscurity Vers. 1. of

of the things here delivered hath deterred men anciently from writing vpon it. For so Saint *Augustine* confesseth, saying, *In the Revelation there are many obscure things that may exercise the minde of the Reader; and there are few things in it by the manifestation whereof other things may be found out with labour, chiefly because he doth so repeat the same things many waies, so as that he may seeme to speake diuers things, when as indeed he is found out to speake the same things diuers waies.* And with him *Ierome* consenteth, saying, *The Revelation of Iohn hath as many Sacraments as words, in euery word many understandings lie hid.* For this cause euen they which haue written vpon it, haue generally acknowledged that they were a long time afraid to aduenture vpon so difficult a worke: but sith experience in these latter daies doth helpe much to enlighten these darkneses they haue professed, that they haue with great assurance set forth their expositions, reaping rather more comfort and support from hence than from any booke of the holy Scriptures besides. And for mine owne part, I must needs confesse, that almost twenty yeeres are now past since my entrance into the Ministry, before I durst attempt any thing about so great a worke. Amongst all the best Writers that I haue seene, it is generally agreed that the scope of this booke is to set forth both the estate of the Church of God then vnder the figure of those Churches in *Asia*, and thenceforth to the end of the world. Onely some doe so vnderstand all things after the fourth Chapter, to bee spoken of that which was to come, as that they admit of no mixture of things past, whereas others vnderstand in some of the visions, a representation of some things past also, for the more orderly proceeding to things to come. Againe, some expound the Epistles to the seuen Churches, as Prophetically; others only as Historically, granting that in them all are indeed admonished whose case is alike. Lastly, some hold that euery succeeding vision almost setteth forth a new thing to come; but others, that the whole period of time to come, from the daies wherein this booke was written with the most notable euents, are comprehended in euery vision, and so the same things are againe and againe iterated vnder diuers similitudes, the

the former setting them forth obscurely, the latter more plainly. But whether coniecture be most probable, we shall see in the proper places as we shall come to them in order.

Concerning the title of this booke, with the singular commendation thereof in the three former verses, there is no difference amongst Expositors. For all agree, that the Apocalyps in Greeke, or Reuelation in English is an opening of hidden things, such as all things to come are, and therefore though they bee but darkly reuealed, yet not so darkly, but that wee may by diligent search vnderstand them, else how is it a Reuelation? Neither is it lost labour to take great paines to vnderstand what is here reuealed, seeing they are pronounced blessed that reade and heare, and keepe that which is here written. And whereas it is intituled, *The Revelation of Iesus Christ, which God gaue vnto him;* it is by all agreed, that this title is put vpon it for the honour of the worke, and because it was not *Iohn*, but *Iesus Christ* that reuealed these things by his Angel vnto *Iohn*, and it is said to bee giuen him of God in respect of his humanity. Lastly, whereas it is added, *The time is neere,* it is to be vnderstood in respect of God, to whom a thousand yeeres are but as one day. That which followeth, *vers. 4,5,6.* giueth more occasion of question.

Why doth *Iohn* direct this booke to the seuen Churches in *Asia*, and not to all Christian Churches in generall, if these things concerne all?

To this one saith, *That this haply is not done without a mystery, the number of seuen being a number of perfection, and so all Christian Churches wheresoever are saluted under their name: or else because the Holy Ghost foresaw the power of Satan in persecuting, to be first exercised against them as the euent also declared.* And this exposition is followed by *Brightman* and some others. But because here is not only the number of seuen generally set down, but also a particular enumeration of these seuen by name, shewing that these are principally and first meant here, & others only by way of consequence or deduction, laboring with the like vices, or endued with the like vertues: I rather subscribe to *Pareus*, with whom also *Gorran* saith the same, *That this first vision doth directly concerne those seuen Churches only,*

only, the rest albin generall. This Asia was the lesser, a part of the greater Asia, in the seven principall Cities whereof Iohn had founded Churches, but being now banished, hee is directed to admonish the Bishops left behind him of their duty. And thus much shall suffice to haue spoken of these Churches here: whether they be typicall, and how, shall be considered in the proper place.

Quest.

I haften now to another question in this salutation, whom he meaneth when he saith, *Which is, which was, and which is to come*, and by the seven Spirits and Iesus Christ? If the three persons in the Trinity, why is eternity appropriated to the Father onely? and if the Spirit is but one, why is he called the seven Spirits? and why is Iesus Christ the second person in the Trinity placed last, contrary to the order of all other Scriptures?

Ans. w.

Brightman.

It is agreed by all, that here are set forth the three persons of the Trinity; but how, there is some difference. Brightman telleth of one *Arethas*, that by the first words, *Which is, which was, and which is to come*, vnderstood the three Persons of the Trinity, because the Father is elsewhere also set forth by this name, *Which is*, *Exod. 3. 14.* the Sonne by this name, *Which was*, *Ioh. 1. 1.* and the Holy Ghost by this name, *Which is to come*, *Ioh. 1. 6. 8.* but this hee disclaimeth, because there is such a distinct enumeration of the three Persons, as that this must needs be vnderstood of the nature of the Deity ascribed onely to the first Person, to set forth his constant and immutable truth in his promises, vnder the Gospell, *which is*; vnder the Law, *which was*; and at the end of the world, *which is to come*. Some referre this description to Gods Essence onely; but it is most probable that God hath thus set forth himselfe for our sakes, that wee might haue comfort in his certaine accomplishment of his promises, and therefore a word is vsed to set him forth already comming, *ἐρχόμενος*, not *μελλόμενος*. And this truth, present, past, and to come, is ascribed to the first Person onely, as to the fountaine and Author, respect being had to the order of doing, but it is common to all three persons; onely because the Sonne and the Holy Ghost execute these things, it is not ascribed here vnto them.

them. Again, touching the seven spirits the same Author saith, that the holy Ghost is thus called, respect being rather had vnto the gifts of the spirit in the Saints, than vnto his nature: and thus he is said to stand before the throne, not as inferior, but for orders sake here and elsewhere the Spirit and the Son are spoken of, as ministering to the Father, because by them the things here set forth are immediately executed.

Lastly, the Sonne is put in the last place, in regard of the large description of him intended, as by whom wee are made partakers of all benefits. *Pareus* reckoning vp diuers expositions of these words, *which is, which was, and which is to come*: (some vnderstanding them of the Sonne, which is one God with the Father, which was in the beginning, and is come to judge all men; and some of the Father, which is of himselfe, hauing his beginning from none, which was before all time, & which is to come to judge the world: & some of the essence of the Trinity, euery Person being by this periphrasis vnderstood) expoundeth them of God the Father, though common to euery hypostasis, as a periphrasis of his eternity; which is now, was before all worlds, and shall be for euer and euer: for so *which is to come*, is to be expounded, which shall be without any mutation or shadow of change, and hee obserueth the same description of the Sonne, *vers. 8.* Touching the seven spirits, hee sheweth, that some haue taken so great offence at this, that they haue reiected this booke for setting forth seven spirits, when the Spirit of God is but one. Some againe by the seven spirits vnderstand the seven Angels, that minister before the throne of God, as *Lynn, Andreas, Ribera, &c.* for there are seven principall Angels to whom the care of mankind is committed, of whom it is spoken, *Tob. 12. 15. I am the Angel Raphael, one of the seven which are before the Lord*: and *Clem. Alex.* saith, *There are seven Angels who haue the greatest power, by whom God provideth for all men.* But this cannot stand, because he prayeth for grace from the seven spirits, to giue which, is a propriety of the godhead onely, and therefore the seven spirits are ioyned vniuocally with God the Father and the Son, as being together with them the efficient cause of grace. By the seven spirits therefore in this place, is

to be vnderstood the holy Ghost, according to the most common exposition both of ancient and moderne Diuines: it is called seuen spirits, either for the multiplicity of graces, or reference being had to the seuen Churches; for which it is as sufficient as if there were seuen spirits. Touching Iesus Christ put in the last place, it is to bee vnderstood, that a precise order is not obserued in other places in speaking of the Trinity: for 2 Cor. 13. 13. Iesus Christ is first named, and then God the Father. All other expositors speak almost to the same effect, so that what hath already beene said, may fully suffice for the resolving of all these doubts, without adding more. Whereas there is a little difference in expounding that periphrasis of God, *which is, which was, and which is to come*, vnderstand both his eternity, and his immutable constancy, and it will easily be reconciled: and so it will be no small comfort vnto vs to consider, that God will be the same gracious God vnto his Church, that euer he hath beene, and is so farre from delaying, as that he is euen now vpon the point of comming to accomplish what he hath promised.

Vers. 5.

Quest. Why is Christ called a *faithfull witnesse*, and the *first-borne from the dead*? When as it is to him that all others giue witness, and hee is not the first that arose from the dead: for *Elisha* raised one, and *Lazarus* was raised vp before, and many dead bodies of the Saints arose at the time of his passion.

Ans. The threefold office of Christ by the consent of all is here set forth: the faithfull witnesse his Prophetically, the first-borne from the dead his Priestly, Prince of the kings of the earth his Kingly office: and he is called the faithfull witnesse, as the head and chiefe of all that with their blood haue sealed the truth: the same is said of him also, *Ioh. 3. 31. chap. 5. 31, 32. chap. 18. 37. 1 Tim. 6. 13. 1 Ioh. 5. 7.* He is said to be the first-borne from the dead, because the chiefe and the Lord of all, who arose from the dead by his owne vertue, and shall raise vp all at the last day. And of these offices, the first thus set forth, serueth to shew the vndoubted certainty of these things; and the other may comfort vs in respect of our resurrection, whereof his rising againe is a certaine argument, when wee shall bee borne againe to immortality as we were first borne to corruption.

Quest.

Quest. How are wee made Kings and Priests vnto God? Vers. 6. and wherefore are these things commemorated?

Ans. Wee are made Kings, because assumed to bee co-*Rom. 8. 16.* heires with him of the kingdome of heauen; and Priests, because wee offer our selues vp as a living sacrifice vnto God when we mortifie our sinnes. Now this together with his loue towards vs, and his washing away of our sinnes, are reckoned vp as three effects of his threefold office, giuing vs perpetuall occasion of ascribing all glory and praise vnto him.

Quest. Why is mention made of his comming with the clouds, when they that pierced him shall see him? Vers. 7.

Ans. For the comfort of the godly, and for the terror of the wicked; for though he may seeme for euer to be absent in the midst of so many miseries endured by his Church, yet hee shall come againe to iudge and reward euery man according to his workes; at what time the cause of the Church shall bee vindicated, and his bloody and cruell enemies which haue pierced him shall weepe and waile, and seeke in vaine to hide themselves from his angry and terrible presence. And it is to be noted, that he saith, *He shall come with the clouds*, not in the clouds, to intimate his diuine maiesty, this being a part of Gods glory in his going forth, *Clouds and darknesse are round about him.* *Psal. 97. 2.*

Quest. Why is it againe repeated, *which is, which was, and which is to come, Alpha and Omega*? Vers. 8.

Ans. *Ribera* expoundeth this of the Trinity, as if these words were the beginning of the vision: but by the consent of all others, it is spoken of Christ to put it out of doubt, if any should question his comming to put his enemies to confusion: for there is no doubt to be made hereof, because he is the Lord Almighty; thus he was at the first, and thus he will bee at the last. That it is spoken of Christ, appeareth also *vers. 11. and 17.* and so it is applied by *Nazianzen, Orat. 35. Ambros. lib. 2. cap. 3. de fide*; and *Athanasius in Matth. 11. 27.* Whereas he addeth, *saith the Lord*, this is done after the manner of a Prophet.

And hitherto of the proeme or entrance of this booke: now followeth the body of it, which *Pareus* diuideth into seuen visions:

visions: the first whereof, is from *vers. 9.* of this Chapter to the end of the third, containing nothing propheticall, but altogether doctrinall and historicall. The other six visions are altogether propheticall of things to come, but onely in three places, where the argument of the vision requireth a repetition of some things past, as *Chap. 12.* where is a repetition of the first beginning of the Gospel, and *Chap. 17.* where mention is made of five kings which had bene before, and *Chap. 20.* the beginning of the binding vp of Satan for a thousand yeeres, being begun five and twenty yeeres before at the destruction of Ierusalem, when the Iewes had no further power to hinder the proceedings of the Gospel. These six visions are not a continued prophesie of things to come, which shall in such order succeed one another, (for most of them doe extend to the end of the world) but like vnto a Tragedy, wherein the same things are diuersly acted. For so what is represented in the first vision here by one appearance, is represented againe & againe in others by other appearances: the first setting things forth more obscurely, the other more plainly; and this iteration is made for more assurance, as *Peter* saw a sheet let downe from heauen three times. And as in a Tragedie in euery scene there is musick to giue the more content, and to delight the mindes of the spectators; so in these visions there is singing and praising of God. These visions yet doe not all of them set forth the whole period of time to the end of the world, nor the same occurrences within the compasse of the same time, which one setteth forth with another, but one some most remarkable matters, and another others happening in that time. Foure of them are vniuersall containing the whole time, the first, *Chap. 4. 5. 6. 7.* the second, *Chap. 8. 9. 10. 11.* the third, *Chap. 12. 13. 14.* and the sixth, *Chap. 20. 21. 22.* The other two are particular, because they serue to set forth onely the two last parts of the whole time, which is diuided into foure. First containing the time of the Churches wrestling, and flourishing vnder the persecutions of heathen Emperours, till *Constantine* the great. The second, the time of reigning and growing corrupt, till the arising of Antichrist. The third, the time of Antichrists oppression, till the two witnes-

fes.

ses. The fourth, the time of Antichrists ruine and utter destruction. And these two last times only are handled in the fourth and fifth of these Propheticall visions, the one setting forth the destruction of Antichrist vnder seven vials, *chap. 15. 16.* and the other by casting him into the lake that burneth with fire and brimstone, *chap. 17. 18. 19.* And thus he sheweth, that *Nicolaus Collado* before him vnderstood these visions; and *S. Augustine* giueth an hint of it, when as he saith, that *S. Iohn* doth repeat the same things many wayes, as was touched before. The same method almost is set forth by *Gorran*; but others take it for a continued prophesie to the end of the world, of things orderly succeeding one another. For mine owne part, hauing seriously considered, that in these foure vniuersall visions it is still ended with the end of all things, the euerlasting torments of the wicked, and the ioyes of the godly, which end is but one, so that it must needs bee granted, that this is diuers times repeated, I doe not see how this method of *Pareus* can be excepted against, or any other well iustified, and therefore do subscribe hereunto, and wish all others well to weigh it, and I doubt not but they shall finde so great light to be giuen into the ensuing Prophesie, as that they will acknowledge much help to the vnderstanding of many things, to be afforded euen by this method. I hasten now to the 9. verse. *vers. 9.*

Quest. What was this Patmos, & how came *Iohn* thither?

Ans. It is one of the Cyclad Ilands of the Ægean sea, thirty thousand paces in compasse, according to *Pliny*. Others contend to haue it an Iland of the Icarian sea, as *Strabo*; others say *Strab. l. 14.* it is the same which is now called Possidium, as *Munster*; but which soeuer, it was a desolate place hauing but few inhabitants. How *Iohn* came there, is intimated here; and by *Euseb. l. 1. c. 34.* *bis* and *Ierome* expressed, he was banished thither by *Domitian* in the fourteenth yeere of his Empire. *Tertullian* saith, that hee was first taken by the Gouvernour of Asia at Ephesus, and sent to Rome, where *Domitian* commanded him to bee put into boyling oyle, in derision of the Christian name, which is taken from oyle; but comming forth againe without any hurt, he was banished into this Iland, from whence hee was released againe vnder *Nerva*, and returned to Ephesus.

R 3

Quest.

Verſ. 10.

Queſt. What meaneth he, when he ſaith, he *was in the ſpirit vpon the Lords day*?

The Lords
day.

Anſw. It is agreed by all, that hereby is meant, that he ſaw not the things following with his bodily eyes, but being in a tranſe, the Spirit reuealing them to him, his ſoule being for the time taken out of his bodie, and carried away with the Lord to behold them, as the old Prophets, and *Peter* and *Paul* were. The Lords day was the time wherein Chriſt aroſe from death, and therefore obſerued amongſt Chriſtians for their holy aſſemblies, as the Sabbath was by the Iewes. And as the reſurrection and appearings of Chriſt vpon this day, ſo this Reuelation at the ſame time maketh not a little for the honouring of this day. Wherefore the Apoſtles appointed the aſſembling together vpon this day, *1 Cor. 16.* and it hath bene euer ſince obſerued accordingly. Onely ſome will not haue it kept with ſtrict reſting, as the Iewes were commanded of old; but only with coming together to the worſhip of God, as *Beza* vpon this place, accounting it a bondage brought vpon Chriſtians, when ſtrict reſting was by *Conſtantine* commanded, and by other Emperours after. But it may plainly bee gathered, both from *Chryſoſtome* and *Auguſtine*, that they held a ceaſation then neceſſarie from all worldly affaires of our callings.

Serm. 251. de
temp.

Hom. 43. in
1 Cor. 16.

Auguſtine ſaith, *Let vs obſerue the Sabbath (my brethren) as it was appointed of old, from euen to euen, and being ſequeſtered from countrey labour and from all buſineſſe, let vs attend vpon diuine worſhip only.* And *Chryſoſtome*, *The Lords day is the root and beginning of our life, and therein are unſpeakable good things, it hath reſt and is free from buſineſſes.* And indeed the one doth neceſſarily imply the other, if diuine worſhip muſt be attended, worldly buſineſſe muſt needs be laid aſide. Otherwiſe it were not only a change, but an abolition of the Sabbath, which is a reſt. And it is to be noted, that when Chriſt would make way to the abrogating of the old Sabbath, hee did not iuſtifie any workes, but ſuch as were of preſent neceſſitie: Whereas if he had meant, that the Chriſtians afterwards vpon their Sabbaths ſhould haue more libertie, hee would doubtleſſe haue done or ſaid ſomething to intimate that alſo. For that which followeth, *v. 11.* I ſhall not need to ſay any thing, there being nothing

Verſ. 11.

nothing but a preparatiue to the viſion, with the utterance of the ſame periphrasis of our Sauour Chriſt, which went before, and a particular nomination of the Churches before mentioned, touching which it ſhall ſuffice here to know, that they were the greateſt Cities of *Asia* the leſſer, wherein *Saint Iohn* had laboured in planting the Goſpell, and touching ſundry of which we read expreſſely, that *Saint Paul* preached there, as at *Ephesus*, *Acts 19.* to which place alſo hee wrote an Epistle, and *Pergamus*, which was otherwiſe called *Troy*; for *Paul* is ſaid to haue bene at *Troas* ſeuē dayes, *Acts 20. 6.* and *Thiattyra* where *Lydda* dwelt, *Acts 16. 14.* and *Laodicea*; for the Epistle to the *Coloſſians* is appointed to bee read to them of *Laodicea*, *Col. 4. 16.*

Queſt. Why are the Churches ſet forth by golden Candle-ſtickes; for ſo the ſeuē golden Candle-ſtickes are expounded in the laſt verſe? Verſ. 12.

Anſw. Candle-ſtickes they are called, becauſe as lights ſtand vpon candle-ſtickes, to giue light to all the roome, ſo the light of truth is vpheld in the Church, in that the truth only is there maintained and ſuffered to be taught. In that they are ſaid to be golden, it is alluded to the Candle-ſticke in the Tabernacle; and withall, it is ſet forth how precious the Church is in Gods account. Whereas it is ſaid; *The ſeuē Candle-ſtickes* are ſeuē Churches, that is, ſignifie them: Note that it is the common phraſe of the Holy Ghoſt, to call a thing ſignified by the name of the ſigne, which if it be ſo in all other paſſages, why not, when he ſaith, *This is my body.*

Queſt. How is Chriſt ſaid here to bee like the ſonne of man, and in the miſt of the Churches? Is hee now in his humanity, wherein we beleue, that he is in Heauen at the right hand of God, vpon earth alſo amongſt the faithfull? If not, how is this a true representation? Verſ. 13.

Anſw. Some haue thought, that this is not Chriſt, but *Gorran* ſome man, or an Angell; but it is moſt plaine, becauſe hee is ſaid to haue bene dead and aliue againe, that it was Chriſt Ieſus. Neither doth it hinder, that he is ſaid to be like the ſonne of man: for ſo it is ſpoken of Chriſt, that he was *in ſhape like Phil. 2. 7.* vnto a man, that is, like one of vs, not in externall appearance, but

Heb. 2. 15. but in substance of bodie; for he tooke flesh and blood. This phrase seemeth to be borrowed from Daniel 7. 13. Touching his presence in the midst of the Churches: Some vnderstand it of his spirituall presence, whereby he doth viuifie, gouerne, and preserue his. Some foolishly conclude from hence the vbiquitie of his humane nature; but one saith well, that what was here exhibited to be seen, was not the substance of Christs bodie, but a figure taken vp for the time, to represent his person in the parts and garments described, besitting the condition of the Church then; and therefore, as occasion serueth, another figure and another is afterwards exhibited: of which minde it seemeth Irenæus was, who saith, *The word of God hath alwayes, as it were, the lineaments of future things, and did shew vnto men, as it were, the shape of the dispositions of God the Father, teaching vs hereby the things that are of God.* Christ therefore, both God and man, is here represented in the midst of the Churches, who though hee be not to be scene with bodily eyes, yet is alwayes present in the midst of his, to behold their carriage and doings, that they may walke circumspectly, and to enlighten, sanctifie and protect them, that they may be of good comfort against all their enemies. And it was necessarie, that he should be in the shape of a man represented, because no type of God can be giuen.

Verf. 13, 14, 15, 16. *Quest.* What is set forth by the garments and parts of this figure here appearing, his long garment and girdle, his head, haire, eyes, &c?

Ans. I will not mention all the significations, that I finde amongst Writers hereupon, but only the chiefe and most likely. Long garments were wont to be worne by Kings and Priests, called *ποδήρη*, because they came downe to the feet; wherefore his Kingly and Priestly office are hereby signified, according to most: but some vnderstand also the long robes of his righteousness concerning the faithfull, but that agreeth not here, where not the faithfull, but Christ is described. Others vnderstand his humane nature, being taken and put, as it were, vpon the Diuinitie: but what needeth this, when as his humane nature is intimated before? Like to the Sonne of man: His golden girdle also is after the manner of the high Priest:

Fox.

Brightman.

Iren. l. 4. c. 37.

Verf. 13, 14, 15, 16.

Brightman.

Gorran.

Priest: for when as the other Priests were girt with girdles, Exod. 23. 39. curiously wrought with the needle in diuers colours, the high Ioseph. Antiq. Priest only had gold in his girdle; wherefore this tendeth further to set him forth, as the high Priest of his Church. Some vnderstand his diligence and strength, and because it was about his paps, his loue. Some apply this also to the Church, assumed as a Consort in this high office, some to chastitie, &c. but certainly here is nothing meant but his dignitie. A phrase much like to this is vsed of the Lord, *Righteousnesse shall bee the girdle of his loines, and faith the cinctarie of his reines.* His white head and haire signifie his reuerend antiquitie, wisdom and eternitie. So God the Father is described, Dan. 7. 9. *Some vnderstand by the head, the chiefe in Christian Congregations; by the haire, the rest: all are made white in the blood of Christ, as snow for the simplicitie, and as wooll, because that is not so white of it selfe, but being washed.* Others, by the head, vnderstand Christ the head of the Church; by the haire, the Saints; white as wooll, for the heat of loue; and as snow, for the coldnesse of feare, &c. but seeing the person of Christ is here set forth, all these things are from the purpose. His flaming eyes set forth how terrible hee is to his enemies; for so much as the eyes seeme to sparkle in furious anger, Dan. 10. 6. *His face was as lightning, and his eyes as lamps of fire.* Some vnderstand it of the inlightning and inflaming of vs. Some of the cleere eye-sight of the Primitive Church. *His feet like shining brasse, as if they burned in a furnace,* set forth his great glorie, shining from top to toe: for when the Prophet would expresse the glorie of the Ministers of the Gospell, he speaketh of their feet, *How beautifull are the feet of those that bring glad tidings of peace, &c.* The like is Dan. 10. 6. This brasse was a kinde of brasse, in colour coming next vnto gold, and in price accordingly. Some will haue it to be a kinde of hard frankincense like brasse: Others, brasse to bee digged in mount Libanus. Some vnderstand Christs power, to stampe his enemies vnder his feet; but why then are his feet set forth to be as it were burning in a furnace, which maketh more for the brightnesse of their splendour, than any thing else. Some vnderstand his humanitie, which through

Pareus.
Christum vidit canit venerationem, prudentiam, puritatem in eternum.
** Brightman.*
Gorran.

Pareus.

Brightman.

Pareus.

Mason.

Gorran.

Brightman.

Pareus.

Brightman.

Marlor.

Tho. Aquin. in
Apocah.

Pareus.

Reuel. 19. 15.

through the furnace of passions was aduanced to glorie. Others apply it to an inferiour ranke of the faithfull, which are not so perfectly purified; or to Christians, that shall suffer for Christ towards the end of the world. Others apply it to the afflicted estate of the Church then in Smyrna and Pergamus. His voice like as of many waters, sheweth further his terriblenesse to his enemies, as the voice of God is described by thunder, *Psal. 29.* and the maruellous operation of it, none being able to restrain the sound of it. Some vnderstand the voice of the Christian Religion sounding verie loud, yet nothing being distinctly perceiued hereby, by the Infidels which counted it a fond superstition. The *seven starres in his right hand*, are expounded by the Lord himselfe to be the seven Angels of the seven Churches, that is, the chiefe Ministers; or as some will haue it, the Ministrie in these seven Churches; whereby, as by starres, the people are enlightened, and the will of God is, as it were, by Angels from Heauen declared. The Lord is said to hold them in his right hand, to shew how deare and in what account they are with him. Hereto most consent, but Mr. Foxe hath a singular conceit here, that by the Angels of the Churches are meant the Churches, because they only are called to repentance. This doth no whit arride mee, because the Churches and Angels are expressly distinguished by the type of Candle-stickes and Starres. And who knoweth not, that the sinne of the Congregation, against which warning is not giuen by the Minister, is his sinne, as *Ezech. 3.* and therefore to call him to repentance, is to call them all, because he will no longer suffer them to rest secure in their sinnes. Thomas Aquinas hath elegantly and briefly set forth here the analogie betwixt Angels and Ministers. 1. *Ratione charitatis & sollicitudinis in diligendo.* 2. *Prudentia in eligendo.* 3. *Sanctitatis in viuendo.* 4. *Scientia in cognoscendo.* 5. *Informationis in instruendo.* 6. *Medicationis in curando.* 7. *Velocitatis in discurrando.* 8. *Officij in ministrando.* 9. *Denotionis in contemplando.* 10. *Zeli in suffragando.* The sword with two edges going out of his mouth, is afterwards expounded to bee that whereby he smiteth the Gentiles, and ruleth them with a rod of iron. So fierce and terrible is he to vnbeleeuers, as that with the

the very breath of his mouth he destroyeth them, as with the sharpest sword. Others commonly expound it of the Word of God, which is called the Sword of the Spirit, and is said to bee sharper than any two edged sword: but seeing all this vision tendeth to the terrour of Christs enemies, I preferre the first sense. His faces shining like the Sunne, is vnderstood by all of his exceeding great glory, in respect of his humane nature now in Heauen, to which we shall afterwards be conformed: for so the Lord hath promised, *The iust shall shine as the Sunne.* And all this glory and parts arguing power, greatnesse and maiesty, are here thus particularly described to procure reuerence to the Author of the things here contained, for though hee were meane and base in this world, yet now he doth excell in glory.

Quest. Whereunto hath this command of writing the things which he had seene, which are, and which shall be hereafter, relation, whether only to the Epistles, or to the whole body of the Prophecie?

Ans. Some restrain them only to the Epistles, wherein are things to come set forth, as well as things then in being: but this cannot be, because so a superfluous iteration should bee made of a precept already giuen, *vers. 11.* and howsoeuer some things which he had seene are there mentioned, and some things to come, yet not all as he is here directed, nor in that order, so that if these Epistles onely had bene meant, the diuine man had not fully done as was appointed him. Others therefore vnderstand things past; which John had seene vnder Neroes Empire and Domitians, and things present which now were exhibited to his sight, and things to come which he should afterwards see; and so they make the Reuelation to consist of three parts; the one setting forth things past from the beginning of the Gospell; the other the present state of things when these visions were had; and the third, the future to the end of the world. For mine owne part, mee thinkes it is plaine that the things which he had seene were nothing but the present type of the glory of Christ; *The things which are*, the present state of those seven Churches, and the Lords will concerning them: *The things to come*, what representations and

and passages prophetically of things to come hee should afterwards see: for although the things to come be thus taken, yet this maketh not against the representing of some things past for more orderly proceeding, and the full declaring of the whole matter together.



CHAP. II. and III.



These Chapters containe nothing but Epistles to the seven Churches, wherein are commended diuers good things, and a finall reward is promised to such as overcome, and sundry vices are taxed, and iudgements threatned, or in a prophetically manner foretold to come vpon them therefore. Some vnder-

stand these Churches as typicall, figuring out the seuerall conditions of the Church of God in diuers ages of the world. The Church of Ephesus figureth out the state of the Church in the daies of the Apostles and Apostolike men liuing next after them, at what time there remained such a presence of Christ, so painfull, powerfull, zealous, watchfull, patient and constant a ministry, that albeit the mystery of iniquity was then working, yet they were so watchfully marked and mightily resisted that sought to bring in error, that it was borne downe and truth held the place: but yet so, as that by some declining, a step was made to that next heauier degree in the Church of Smyrna. The Church of Smyrna figureth out the state of the Church when heretikes got the vpper hand, as in the daies of the Arrians, and whereas hee comforteth them without any threatening, hee hath respect vnto his poore persecuted people, whom only he taketh for his Church, omitting the rest as desperate: but he reprobued the declining in the age before as curable and not so hainous, but that yet he

*Forbs.
Brightman.*

he made reckoning of them as of his Church. Pergamus setteth forth that time wherein error had so much preuailed, that Antichrist was in his Throne, maintaining idolatry and spirituall fornication: yet there was a Church then that kept it selfe pure, though for want of strength and courage shee did not make such resistance here-against, being deceived by the pretext of prophetically authority, as of *Balaam*. Thyatira setteth forth the time of the first discovering of Antichrist, when some zeale and loue of the truth beganne to be kindled in mens hearts, but yet in such a weake measure, as that though they kept themselues from drinking of the cup of the Whore, yet they had not courage enough to challenge and to oppose Antichrist. Sardis setteth forth the time of reformation, wherein neither *Balaam* nor *Iezabel* are suffered any longer; but because it rested in the outward hauing of the Word purely preached without any power in the heart, this Church is said to haue a name to be alieue but is dead. Philadelphia setteth forth these Churches now, which though they are but of little strength, yet haue quite put downe Satans throne, and re-erected Christs Throne; for which cause it is promised; that they shall be established as a Pillar not to be removed any more. Laodicea setteth forth the Churches, that thinking they haue sufficiently come out of Babel; grow secure, being drawne after worldly riches and honours, and despise poore Philadelphia and the rule of *Danids* Key. Hitherto *Forbs*, and to the same effect almost *Brightman* speaketh, that vnder the type of these Churches, the Churches of the Gentiles till the conuersion of the Iewes is set forth. The three former typifie the three declininges of the Church at three noted times succeeding one another: the three latter the returnes of the Church to the truth againe, and so Thyatira is opposed to Ephesus, Sardis to Smyrna, Philadelphia to Pergamus: the last, Laodicea hath no compeere. And he doth more particularly determine these times. The first typified in Ephesus, extending to *Constantine* the great; the second, typified in Smyrna, extending to *Gratian*, anno 382. the third, in Pergamus, extending to ann. 1300. the fourth, in Thyatira, extending to ann. 1520. the fifth, in Sardis, beginning in the time of

Martin

Martin Luther, whose Doctrine tooke effect anno 1517. but is not so commended for that monster of vbiq̄uity, deuised for the maintenance of the reall presence in the Sacrament of the Lords Supper; the sixt, in Philadelphia, beginning about the same time, but a little after by the meanes of *Zwinglius*, who taught rightly touching the holy Sacrament, and put all gain-sayers to silence; and this Church is the Heluetian, Sueuian, Geneuan, Belgian, French and Scottish; the seuenth, typified in Laodicea, is the Church of England, beginning anno 1547. in the daies of King *Edward* the sixt: for though the Scottish Church were after, yet for so much as it is the same with the Heluetian and Geneuan in doctrine and manner of gouernment, and our Church of England doth plainly differ from these in the outward pompe and splendor of it, and both the German, Heluetian, and English, persist in the forme first settled in each place, they may well bee counted three distinct Churches, typified in Sardis, Philadelphia, and Laodicea. And to make this coniecture the more probable, he scanne the signification of each name and the site thereof. Ephesus is said as it were *ἀφ᾽ ἑσῆς*, omission: for it was noted to be the farthest gone in sinne and idolatry of any other. The Ephesians were worshippers of the Goddesse *Diana*, and so set vp on sinning, that one *Hermodorus* was cast out from thence because he was a frugall man, wherefore one writeth of them for this, that they were worthy to die. So they of the Gentiles, which were first conuerted, were found altogether ouerwhelmed with sinnes and idolatries. And as Ephesus was the chiefe of all these Cities, and stood neerer to the Sunne, for the rest were more North-ward; so it fitly setteth forth the first Church, which was the chiefe vnder the Gospell and fullest of light. Smyrna hath the name from sweet smelling myrrh, and standeth North-ward from Ephesus three hundred and twenty furlongs, fifty figuring out the next age wherein was lesse light, but as great zeale in suffering for the truth, and more need to be comforted by being reputed as sweet smelling without any taxation; because they suffered at the hands of Christians, which was most grievous to bee borne. Pergamus standeth further North-ward from Smyrna, than Smyrna

Tuscul. quest. l. 5.
Strabo.

na from Ephesus, viz. five hundred and forty furlongs, where the light is much more diminished: it signifieth the Tower of Troy, according to *Hesychius*, a lofty and proud place. And such was the Church in the third space of time, Antichrists throne being erected, and all things with darknesse ouerwhelmed. Thyatira standeth from Pergamus South-ward, but more to the East, about fourescore English miles, according to *Ptolemy*, and so is neerer to the Sunne. It is called Thyatira, as it were *θυγάτρις*, a Daughter: for so in the fourth space light beganne to breake out againe, and piety as a Daughter new borne to grow. Sardis standeth more Southward than Pergamus, and signifieth hypocriticall, and so fitly resembleth the time of *Martin Luther* wherein more light brake out, but not without the coniunction of some grosse errors. Philadelphia is seated in a dangerous place, and therefore is not so full of inhabitants, and signifieth brotherly loue: this therefore may fitly typifie those Churches wherein loue and humility doth most abound, and least humane strength and security. Laodicea was a great and famous City built by *Antiochus*, and called by the name of *Laodice* his wife: it was rich and full of people, and had great dominion, and accordingly called the Prince of people, giuing them Lawes; and therefore may well typifie the Church of England. Hitherto *Brightman*. This coniecture, I confesse, saureth of much industry in searching into these holy mysteries, and hereof good vse may bee made when any Church shall perceiue how like she is in her condition to any of these. But I cannot thinke that the intent of the Lord was to propound these Churches as typicall in respect of succeeding ages. First, because *Iohn* is bidden to write the things that are in this place, and the things that shall bee hereafter being distinct from the present, and not confounded together, the one being plainly expressed, the other darkly shadowed out vnder it. Secondly, because if the Church of Smyrna shall figure out the second age, wherein Arianisme raged so much, all taxations could not haue beene passed ouer in so much silence, but something should haue beene said to intimate this monstrous blemish of those times, seeing the Arrians were Christians, and so to be reckoned as

of the Church. Thirdly, because the Lutheran Church compared to Sardis, is bidden to remember what she had received and heard, whereas they haue not gone from that which they were first taught: and it is said that there were some there worthy, whereas if their errors be taxed, all holding the same, some could not haue bene preferred. Onely therefore thus farre I yeeld with most Expositors, that there is no condition of the Church at any time in any place, but the case hercof is set forth vnder some one of these, and these Epistles were therefore thus directed that wee might learne by their example, for which cause it is so oft repeated, *Hee that hath an eare to heare let him heare what the Spirit saith to the Churches.*

The first Epistle.
Chap. 2. ver. 1.

THese two Chapters containe seven Epistles, whereof foure are in the second, three in the third.

The first Epistle to Ephesus is set forth in seven verses; the reason why Ephesus is first is, according to most, because it was the chiefe, being the Metropolis of those parts.

Quest. Why is choice made of these two circumstances of holding the seven starres in his right hand, and walking in the midst of the seven golden Candlesticks, for the periphrasis of the Lord Iesus to this Church, and of some other particulars to other Churches, for there is difference in his title in euery Epistle?

Ans. Many Expositors are silent about this question, onely obseruing that euery title is as much as if he should haue said, *Thus saith the Lord*, according to the ancient manner of the Prophets, to procure the more reuerence to that which is written, as comming from authority. But doubtlesse something else is here intimated, or else he would not in euery Epistle so purposely haue varied. Some therefore say, that in euery one something is chosen out of the former descriptions, which doth most fitly agree to the argument of the Epistle. Wherefore to the Church of Ephesus hee setteth himselfe so forth, as that they might bee comforted in his protection in their sufferings for his sake, and not for any feare shrink from their first loue. And how graciously they haue bene protected

Goyan.
Brightman.

protected in Ephesus appeareth in the History of the Church, *Act. 19.* Paul and Gaius, and Aristarchus neuer suffered any violence there that we reade of, though it were attempted; and Iohn returned thither after his banishment, and died in peace. If therefore we bee at any time discouraged through persecution for the Gospels sake, let vs haue recourse to this Epistle. The Lord is euer in the midst of his golden Candlesticks, and holdeth the starres in his right hand. Of the other particulars we shall see in their proper place.

Quest. But who is the Angell of this Church? was there but one Minister, or more, that it is spoken in the singular number, to the Angell? *Timothie* is mentioned to be the first Bishop of Ephesus, is it to be thought, that this blame could bee laid vpon him?

Ans. All agree that it is not meant of any one, but of the whole body of the ministry there: for that there were many, appeareth, *Act. 20. 17.* Some hold that *Timothy* was then *Alcaphar*, the chiefe; but most, that *Timothy* was martyred before that time, neither is it expressed in history, who was his successour. And he is not here named, because the Lord had not so much respect to any one, but to the whole body of the ministry.

Quest. Who were they that said they were Apostles, but *Verf. 2.* being tried, were found to be otherwise?

Ans. They were the heretickes of those times, that vnder this glorious title of the Apostles of Christ, sought to draw men to their damnable heresies, as *Ebion*, *Cerintus*, &c. For that such were busie in the Church of Ephesus, may bee gathered from that which Saint Paul wrote to *Timothie*, *1 Tim. 1. 3.*

Quest. How is it said, *Thou hast lost thy first loue*, when *Verf. 4.* as he is commended *verf. 3.* to haue laboured, and not to haue fainted?

Ans. Some vnderstand these things as spoken of diuers *Brightman* times, that there was such patience and paines at the first planting of the Gospell there, which continued all the while that *Iohn* was amongst them; but now the Ministers had not such loue to the flocke of Christ, with such diligence to feed them; which also in part appeareth by history. For a young
S man,

man committed to the care of one, by *Iohn* in his absence, through his remission fell to robbing, for which he is by *Iohn* challenged in an Epistle written to him. *Enseb. lib. 3. cap. 23.* Now this man was a Bishop, though not there, yet of a neere adioyning place: which maketh it probable, that the like remission was vied in Ephesus also. Others by loue, vnderstand charity in relieuing the poore, wherein there was a coldnesse in the Bishop growing couetous, so that howsoeuer there were diuers things in him commendable, yet he had this blemish dimming all his other vertues. But I preferre the former, because diligence and care in feeding the flocke of Christ with wholesome doctrine, and keeping them from error is commended to Saint *Peter*, as the greatest loue vnto Christ, and therefore to grow negligent herein, may well bee taxed, as a falling from the first loue. If workes of charity should be meant, there would haue beene something else in the Epistle to intimate them, whereas all make for loue in caring for the flocke. For he is bidden doe his first works, which what are they but labour and care before mentioned, and the threatening to remoue the Candlestick, agreeth most fitly, as a punishment in the right kinde, to deprive them of light that were growne to make no better vse of it by enlightening with teaching the ignorant. Note, that what any haue beene God regardeth not, if now they bee declined and falne from it, *Ezech. 18. 26.*

Verf. 6.

Quest. What were the Nicolaitans here mentioned?

Iren. lib. 1. c. 27.

Ans. They were a vile sect, taking their name from *Nicolas* one of the seuen Deacons, who held a community of women, and that to haue to doe with diuers women was no sin; as both *Irenaeus* and *Theodoret* doe deliuer. Some haue thought that *Nicolas* being so holy a man, could not be the Author of so foule a crime; but when as his ialousie ouer his wife was objected vnto him, because shee was a faire woman, he to free himselfe from this suspition, brought her forth & set her in the midst, offering to depart with her to any other man, which being done by him onely in way of apology, was peruerterred, and amongst many that opinion of community imbraced, who were called vpon this occasion by his name, as

Clemens

Clemens Alexandrinus sheweth. But this is to be thought rather *Clem. Alexan. Strom. lib. 3.* his fauorable coniecture touching *Nicolas*, than truth; otherwise the Lord would haue spared his name. That *Nicolas* was the Author of this sect, teacheth also *Ensebius lib. 3. cap. 23. Epiphani. Hares. 25. Niceph. lib. 3. cap. 15.*

Quest. What is meant by the tree of life here promised, *Verf. 7.* and why doth he vary the promise to him that ouercommeth in euery Epistle, and what is it to ouercome?

Ans. He that ouercommeth by the consent of all is hee that in his spirituall fight with the world, the flesh and the Deuill is not made to languish or decay in any virtuous course, but perseuereth and holdeth out vnto the end. One noteth many acceptions of this word, *the tree of life.* Sometime the holy Scripture is called the tree of life, as *Prou. 3.* sometime patience, *Prou. 11.* sometime deuout preaching, *Prou. 15.* sometime Christ himselfe, and sometime the chiefe felicity which is meant here, and it is said to be in the Paradise of God, because in a place of delights, not as the world counts delights, but according to God. And to the same effect almost speake others, the thing promised here is Christ with that eternall happinesse, which he bringeth with him to all true beleeuers, that hold out vnto the end. The promise is the same with that, *He that endureth to the end shall be saved, and henceforth remaineth the crowne of righteousness, which the righteous God will bestow, &c.* It is alluded vnto the tree of life in Paradise, because as that would haue conferred immortality vpon *Adam*, if he had eaten of it, so he that eateth of Christ by faith, shall liue for euermore; and this is the true meaning of that. Touching the variation of the title of this reward promised in euery Epistle. One saith, that there are seuen vices against which we are to make spirituall warre, and to such as ouercome euery of these the blessednesse to come is propounded in a seuerall title suitable. The first vice is gluttony and drunkenesse, the victory ouer which is first propounded, because it is in vaine to strue against any other sinne, vnlesse this be subdued, which was shewed in the combate of our Sauour Christ, his first temptation was in this kinde. To the victory here to eat of the tree of life is promised, which *Adam* could not, because he

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was

was this way vicious: this is to bee refreshed spiritually here and hereafter. The second vice is feare of worldly miseries: to him that ouercommeth this, not being driuen from the faith hereby, it is promised, that he shall not be hurt of the second death. The third is the loue of pleasure: to him that ouercommeth this, the hidden *Manna* is promised, diuine consolation. The fourth is enuy, against which is opposed theruling ouernations. The fifth is lechery, against which white garments are opposed. The sixth is pride, against which is opposed, *I will make him a pillar in the house of God*, which is most comely. The seventh is idlenesse, against which is opposed, *I will giue him to sit in my Throne*. Others either obserue nothing vpon this variety, or else apply all to the seuerall conditions of the Church in seuerall ages; and so say, that as *Adam* in Paradise was the first man, so in speaking of the first Church it is aluded to him. But me thinkes, that the eternall reward of their constancy should not be so variously propounded for nothing: and touching the Churches in seuerall ages, although there be some likelihood in the first being so applied, yet in the rest it faileth. Wherefore I hold, that the obseruation of the seuerall vices, against which we haue to fight, is not impertinent here, although haply in the number and particularizing of them there may bee ouermuch curiosity. But certainly eternall happinesse doth counteruaile all the pleasure and profit of sinne, and whatsoever detriment or danger may accrue through piety, shall fully be made amends for thereby: and it doth not a little helpe to vnderstand this, to propound it diuers wayes. If then we be tempted any way, let vs resist, considering that thus we shall prouide for our owne welfare for euer, even in those things wherein wee are moued by temptation.

The second
Epistle.
Vers. 8.

THe second Epistle is to the Church of Smyrna in foure verses, viz. 8, 9, 10, 11. wherein nothing is taxed.

Quest. Who was the Angell in this Church, that it hath so rare commendations?

Ans. The most probable opinion is, that *Policarp* the disciple of Saint *Iohn* was chiefe minister here. For both *Irenaeus* and

and *Eusebius* agree, that hee was by the Apostles constituted Bishop in Smyrna, whereas all of them but *Iohn* were dead before *Domitians* time. And all things in the Epistle agree to him, a most holy man, there being nothing reprobued in him, and the exhortation to constancy, intimating his persecution to come, (for he was most cruelly martyred vnder *Antoninus Verus*) and the mentioning of the Iewes: for by their instigation hee was murdered. Onely it may bee doubted, for so much as betwixt *Domitians* foureteene yeeres when this was reuealed, and *Antoninus Verus* were threescore & seuen yeeres. But this is againe resolved by the consideration of *Policarps* confession of himselfe, that hee had serued Christ fourescore and six yeeres, as *Eusebius* sheweth. This Smyrna is put second, because next to Ephesus.

Quest. 2. Why is the Lord here intituled, *The first and the last*, which was dead, but is alieue?

Ans. It is spoken for the comfort of him that was in danger of death for the Gospell, according to the argument of this Epistle: for if life for euer followed Christs death, what need any member of Christ to feare death? Or else because in this Epistle he is said to be rich, & yet affliction and pouerty is mentioned; vnderstand by this title Christs maiesty, by which hee is first; and his humiliation, whereby he was last; wherein this Angel is comforted against the base esteeme of the world, *I know thy pouerty, but thou art rich.*

Quest. 3. Who were they that called themselues Iewes, and what was their blasphemy?

Ans. Some thinke that such are meant, as made a profession of Christ, and yet were enemies, than which there could be no enemies more grieuous. But others more rightly, that they were Iewes indeed, glorying in that name as the onely people of God, who stood so earnestly for the old ceremonies, and legall seruice, that they hated most deadly all Christians: for we reade in the Acts of the Apostles of their fury, and seeking to stirre vp the people in all places against the Christians, and in particular against *Policarp*, as hath beene already touched. Their blasphemies were all the most opprobrious names that they could deuise against Christians; they called

Impostorem, suspensum, necromantem. Cruciatos, asinarios, sarmentarios, semassios, Apol. cap. vii. Christ a counsener, a crucified man, and a Negromancer: and Christians cruciaries, asinaries, Sarmentarios, and Semaffies, as *Tertullian* sheweth.

Quest. What is meant by the affliction which it is said they shall haue for ten dayes?

Ans. About this number of dayes there is great difference amongst Expositors. Most hold, that some short time is hereby meant, but a certaine number of dayes put for an vncertaine.

* Some say, that the number of ten is a number of perfection, containing in it all other numbers, and therefore setteth forth a long time. Some vnderstand the time of the reigne of the ten persecuting Emperours. * Some precisely but ten dayes. Lastly, some, the ten yeeres of *Traians* persecution, who raged all that time like a Deuill, till that by *Pliny* the second writing vnto him of the innumerable company of Christians that were put to death, a cessation was obtained. Yet one will haue it referred to the ten yeeres of *Dioclesians* persecution, for that lasted iust ten yeeres, according to *Eusebins*. For mine owne part, I preferre that exposition of the ten persecuting Emperours, euery ones time being his day, and their times are said to be but ten dayes, that is, but a short time, to comfort the faithfull in their sufferings, and because with the Lord many yeeres are but as a day. A long time cannot be meant, because this would haue greatly discomforted them, nor an vncertaine time: for the comfort of the faithfull in their sufferings is that God limiteth the time of their sufferings to the very day, beyond which they shall not passe. For *Traians* time, they had their persecutions as sharply repeated ouer againe after it: and for *Dioclesians*, it were much that comfort should not bee spoken to them against any before: for though no persecution were so terrible, yet they were all terrible enough to shake their faith, had they not bene supported with this comfort, that they should haue but ten such brunts, and then be deliuered.

Touching the different title giuen to the reward here promised, He shall not be hurt of the second death, this serueth to arme them against the feare of death bodily, according to the argument of the Epistle, and as hath bene already touched.

The

The third Epistle is to the Church of Pergamus, contained in six verses, 12, 13, 14, 15, 16, 17. wherein their constancy in the faith is commended, and the following of the doctrine of *Balaam* condemned, with an admonition to repent, vnder paine of being stricken with his sword, and encouragement to ouercome by the hidden *Manna*, and a white stone with a name written thereon promised.

Quest. 1. Why is the Lord set forth here, as hauing a sharpe two-edged sword?

Ans. Because as all agree, he is to deale with rebels against the truth, whom hee threatneth to cut off with the sword. One hath a conceit vpon the name Pergamus, signifying the diuision of hornes, because Heretikes haue two hornes to push at the truth: one is the wresting of the Scriptures, the other is their sophistry in arguing, against which a two-edged sword is opposed.

Quest. 2. What is meant by *Satans throne*, which he saith was there, and who was *Antipas* his faithfull Martyr?

Ans. I omit to speake any thing of the Angell of this Church, because I finde nothing said of him who it should be. *Satans throne*, according to most, argueth the height of impiety and sin, and his dwelling, the continued course hereof, and withall the outward eminency of this place: For the seat of the persecuting Emperours is called afterwards the throne of the dragon, *Chap.* 13. 2. and of the Deuill and Satan, *Chap.* 12. 9. so that it may hence be gathered, that Pergamus was a royall city: and so it was indeed, for it was the seat of *Attalus Philometor* a king, & after that of the Roman Proconsuls. And most notoriously sinfull this city was, for it was giuen to idolatry, according to *Arethas*, more than any city in Asia. *Antipas* (as *Arethas* thinketh) was a Pastour of that Church, burnt to death in a brazen bull for the profession of the Christian religion, whereby they could not yet be made to shrink. But God still had a Church there, and why not then in the midst of Popery? If it be objected, if there were any many yeeres agoe, it was inuisible, so as this Church was not; I answer, it might be so indeed, and yet true, that there was such a Church, as in the dayes of *Elias*: but it was not so inuisible,

but that the Antichrist of Rome could find them out in all ages to put them to martyrdom.

Verf. 14. *Quest. 3.* What is meant by holding the doctrine of *Balaam*? Thou hast there such as hold the doctrine of *Balaam*?

Ans. Here is not onely made mention of *Balaam*, but *vers. 15.* of the *Nicolaitans* also, which whether it be a taxation of two vices, or of one diuersly exprest, some make question. But it is most likely by the manner of speaking, that it is onely declared by this circumloquution, wherein the wickednesse of the *Nicolaitans* did consist, which was before passed ouer in silence. After the maner of *Balaam*, they were Authors to the Christians of eating things offered to idols, and of fornication;

Num. 22, 23, 24. on; for so the sequelle of the History of *Balaam* doth declare, that he aduised *Balaak* to set faire women to call the Hebrewes to their idolatrous feasts, and thence to luxury. For this doth so necessarily append vpon the other, that *Ierome* hath rightly said, *The bellie boiling with wine, doth soone seeth ouer into lust:*

Venter vino afluens, cito despirat in libidinem. Vicina sunt venter & genitalia, & pro vicinitate membrorum sequitur consideratio vitiorum. And againe, *The belly and the genitals are neere together, and therefore through the vicinitie of the members followeth a consideration of vices.*

Quest. 4. Why is eternall blisse here propounded vnder the name of *hidden Manna* and a *white stone*, two names, or two wayes, when as other Epistles propound but one?

Ans. Most Expositors obserue three wayes of setting forth the reward here; the *hidden Manna*, the *white stone*, and the name written in it, vnknowne to any saue to him that hath it. But they may well come vnder two, because this name is comprehended in the second. For the diuers rewards named more than in other Epistles before going, the like course is vsed also in the three Epistles next following; but I finde nothing by Expositors obserued hereupon, but onely that this is spoken according to the necessity of these Churches, being more oppressed by the wicked aduersaries, and so hauing more temptations, where almost all were enemies. Whereunto if we adde, that more is here spoken for the amplifying of the benefit promised, we shall attaine to the full reason of this variety. More particularly, the reward is compared to *hidden Manna*, that is, the pot of *Manna* kept in the Arke, for a monument

ument of what God had done for the Israelites in feeding them miraculously in the wildernes with *Manna* when other food failed, & it is said to be hidden, because the people might not looke into the Arke to see it. To this *Manna* it is alluded here, because as that was ministred vnto the people of Israel in the wildernesse, & so they were preserved, when in mans reason they must needs haue perished for want of food: so the Christians in *Pergamus*, Satans throne being there, were miraculously fed with spirituall comforts, & hereby strengthened to endure, so that the Christian name, which a man would haue thought should through the violence of the enemy haue vterly perished, still continued in that place. For *Manna* setteth forth Christ fed vpon by faith, and therefore it is noted of it, that this in the Arke was incorruptible, as Christ being fed vpon conferreth incorruption and immortality to the faithfull: and as it is said to be hidden, so it is a hidden kinde of feeding from the eyes of the prophane world, to whom this spirituall food is a mystery; yea the people of God see it not with their bodily eyes, but by faith, as they of old saw not the *Manna*. And hitherto almost all Expositors are agreed, the consideration whereof is singularly comfortable in the time of persecution, both in regard of the vnknowne wayes that God hath to preserve his here; when man may thinke their case most desperate, and also in regard of the immortality whereunto we are fed and nourished with this mysticall food. Touching the white stone, there is much difference. Some vnderstand a most glorious body wherewith they shall be raised at the last day, that ouercome, but this were very improper by a stone to set forth a body. Others vnderstand the white stone wherewith the heathen were wont to note the dayes of their victories being publickly ingrauen in tables, that they might bee distinguished from other dayes, for so they that overcome in this spirituall fight shalbe innobled aboue others: but neither doth this so well satisfie, because this stone is given to one sensible, & hath a name in it, whereas that was set into a dead table as a marke onely. Others vnderstand the white stone given in their *Olympicke* games, but that was not given to the victor, but onely diuers of them being drawne out by such as were to play there, they

Exod. 16. 33.
Heb. 9. 4.

1 Cor. 10. 1.
Ioh. 6.

Rupertus.

Sext. Sen. bibl.
Patrum, lib. 2.

Arethas.

Pareus.

Brightman, &c.

two which had two stones with like Characters, were to play together. Lastly, others vnderstand the white stone giuen in iudgement with the names of such as were set free written in them, whereas they that were condemned had their names set in blacke stones. Of this custome speaketh *Vlpianus* in *Demosth. contra Timocratem*, *Scholiasfes Aristophanis*, and *Ouid Metamor. lib. 15.*

Mos erat antiquis atris, nixisq; lapillis,

His damnare reos, illis absolueret culpa.

According to this custome it is here spoken for the comfort of the faithfull, who were hardly censured amongst wicked men, but absolved by the most iust God. And it is a comfort to all in the like case, we may say with the Apostle, *It is God that iustificeth, who shall condemne?* The new name written in this stone is by the consent of all, the name of the Sonne of God, whereas wee are of our selues seruants and slaues. *No man knoweth this name, but hee which hath it.* The ioy of the absolution and blessing which the faithfull shall receiue at the last Day is vnspeakable, the wicked which are sent into damnation know it not, but only such as enioy it. And this adoption to be the Sonne of God is knowne to him that hath it by the Spirit here, though others cannot know it: so that mans testimony is nothing, the inward testimony of the Spirit in a mans owne soule is all in all.

Rom. 8. 33.

The fourth Epistle.

THe fourth Epistle is to the Church of *Thyatira*, in twelue verses, that is, from the 18. to the end of this second Chapter, wherein their workes done last are commended about their first, the tolerating of *Iezabel* is taxed, and shee with her followers are threatned: but such as did not follow her are exhorted to constancy, rule ouer Nations and the morning Starre being propounded for their reward.

Ver. 18.

Quest. Why is the Lord here set forth by this title, *The Sonne of God*, and which *bath his eyes as a flame of fire*, and *his feet like vnto fine brasse*?

Ans. He was before called *The Sonne of man*, but here the Sonne of God, that he might bee rightly conceiued of as both God and man; and because as God hee knoweth all things,

things, and is able both to punish and reward, as is afterwards shewed that he will doe. He is described by his flaming eyes and brazen feet in speciall, that they might know that he was able to discern betwixt the seduced by *Iezabel*, and the not seduced, as is afterwards set forth, that he *trieth the hearts and reines*, for he was all shining light from top to toe, enlightning the darkest corners.

Quest. 2. What was *Iezabel*, who said that she was a Prophetesse, and seduced the people? Verf 20.

Ans. Touching their workes more at the last than at the first, I finde nothing amongst Expositors, but it is likely that their constancy in suffering for the truth was meant, which increased the more, the more it was tried. This *Iezabel* some will haue to be the wicked women that helped forward the heresie of *Montanus* in *Thyatira*, vnder the colour of prophesying, such as were *Prisca*, *Maximilla* and *Quintilla*, as *Epiphanius*, who telleth that ann. 125. the *Cataphryges* entered & tooke this City, which was before prophesied of in this place, for so much as these *Iezabel*-like women were the furtherers of that Heresie, and so all were infected till anno 237. which was 172 yeeres after, when by the mercy of God a Church was againe settled there and flourished. But this exposition agreeth not, because it was thus afterwards, not now; and then also all were infected, whereas now some onely were drawne away. Others therefore vnderstand the heresie of the *Nicolaitans* set forth by another name, for they did both practise whordome and eat things sacrificed to Idols: and this seemeth to me the most probable, that there was some woman of note, who vnder the colour of prophesying seduced people to this error, and is called *Iezabel*, because in craft so like vnto her to effect her owne ends, as some cunning man might be noted before by the name of *Balaam* to the Church of *Pergamus*, *vers. 14.* For it was an vsuall thing for Heretikes to seek to further their heresies by some subtile woman: so *Simon Magus* vsed his *Helena*, *Carpocrates* *Marcellina*, *Apelles* *Philumena*, &c. And this variety in speaking of *Balaam* before, and of *Iezabel* now, tendeth to the greater disgrace of this heresie, making it the more odious for hauing such supporters. Epiph. her. 51.

That

Andreas.

Brightman.

Alcasar.

That coniecture that the Synagoue of the Iewes is meant here, is but vaine and without all ground.

Vers. 22.

Quest. 3. What is meant by casting her into a bed, and who are they that committed adultery with her, and who her children? *vers. 23.*

Brightman.

Pareus.

Ans. By the bed, is meant the bed of sicknesse, where-with she should languish and pine away. It is spoken according to the metaphor of a whore here taken vp, whom loathsome diseases doe oftentimes seize vpon, and make her more miserable than if she were presently slaine. Those that commit adultery with her are the chiefe vpholders of that Heresie, consenting together with her in subtile inuentions to the same purpose. Her children were the seduced by them, thus labouring together to propagate their filthy heresie, though some vnderstand rather children properly so called; but the adulterers being expounded so as they are, I see no reason for this. It is not therefore a lesse punishment which is threatened to *Iezabel* and her louers, than to her children, but rather a greater, because they should haue a longer lingring, and so a more miserable death. The seduced shall all perish, but seducers shall be more punished for example that all may behold it and feare.

Pareus.

Vers. 23.

Quest. 4. How is it said that hereby all the Churches shall know that I am the searcher of the hearts and reins?

Ans. The reason of this is plaine, because *Iezabel* is said to be masked vnder the Visour of a Prophetesse, so that men could not discouer her; but when the Lord should thus make her a spectacle of his iudgements, it should appeare that all her faire pretext was but dissimulation, and that shee had a vile heart coloured ouer with sanctity. They then which are the Church of God ought to make this vse of Gods iudgements vpon the aduersaries of the truth, to take notice and to be confirmed hereby, that God abhorres the wickednesse lying hid in their hearts, with how good words soeuer they colour ouer their heresie, & whatsoeuer extraordinary thing they doe for confirmation thereof. And generally when any are thus discouered, we are to take notice of Gods omniscience, from which no wickednesse, though most secretly acted, can

can bee hidden, no nor the inwardest euill thoughts of the heart.

Quest. 5. Why is it promised to this Church peculiarly to *Reigne ouer nations*, and to haue the morning starre, and what is meant by these things? *Vers. 26.*

Ans. For the distinct title of the reward here set forth different from those to other Churches, I finde nothing amongst Expositors: but it is plainly according to the argument of the Epistle wherein mention is made of *Iezabel*, who was sometime a Queene and reigned ouer the people of God, exercising much tyranny against them. Wherefore, as it was needfull, they are comforted with a promise of reigning and subduing all their enemies at the last when for a time they had held out in their encounters with them, without shrinking away from the truth for feare. Againe, for the morning starre, it fully answereth to their *not knowing of the depth of Satan as they call it*, for which it is likely they were counted shallow and weake of vnderstanding, in that they could not see into such a profound point of the liberty of Idolathites, &c. For though they were in this regard for a time contemned, as void of that light which was in others of *Iezabels* Sect, yet they should haue a farre brighter light bestowed vpon them, namely the morning Starre, as a token of the true light wherein they then were, when as the other indeed had no more light than could come from Satans darke dungeon. So that if there be any thing to discourage those that bee in the right, either of violence or derision, the comfort to come will hearten and encourage against them all, because if they be reigned ouer now by persecutors, they shall reigne then ouer them; if they be insulted ouer and disparaged, they shall be honoured by being declared of a farre more excellent condition than their aduersaries. For the meaning of these things, it is not vnusuall to set forth our reigning in Heauen, by saying, *They shall sit vpon twelue Thrones and iudge the twelue Tribes of Israel: and the Saints shall iudge the world*, from which here is no great variation, *shall haue power ouer nations*, which is further amplified by saying, *and shall rule them with a rod of iron, and breake them in peeces like a Potters vessell*; a speech taken out of the

the second Psalme, to shew that they shall partake of the same honour of reigning with Christ, whose reigne is there described, according to *Bullenger*, and *Pareus*, &c. So that the word nations setteth forth wicked enemies of the truth, as of old the Gentiles or Nations alwaies were. But euen as Christ ouercame & ruleth ouer all, so shall the faithfull reigne with Christ, and as a Potters vessell is not able to stand against a bar of iron, no more shall they be able euer againe to stand against Gods people, but shall irreparably be crusht in pieces through the weight of Christs anger, as an earthen vessell being broken can neuer be made whole againe, all which is a great glory vnto Christ, and because the godly shall communicate with him in all his glory, all this is ascribed vnto them also. Thus *Ierome* and *Gregory* vnderstand this passage, *Psal. 2*. But others of the conuersion of the Gentiles, as *Chrysostome*, *Augustine*, *Theodoretus*, *Beda*, *Enthym*. and so they expound the rod of iron to be a Scepter of equity, but this can by no meanes stand. Some also vnderstand this place of rule and dominion here ouer enemies of the truth, as *Beda* and *Primasius*, but seeing the victory is not till the end, and this reward is not giuen till the victory bee obtained, it is plaine that the reward to come in Heauen must needs be meant.

Primasius.

*Richard. de
Sancto victore.*

*Ioachim.
Bullinger.
Bullinger.*

*Beda.
Rupertus.*

*Greg. Moral. lib.
19. cap. 30.*

Touching the morning Starre, some vnderstand hereby the resurrection of the body, because the night of this world shall then haue an end, and the Day of glory shall beginne to appeare. Some the glorification of the soule, because as the morning Starre goeth before the Sunne, so the soule shall be glorified before the whole man. Some the light of vnderstanding in spirituall things, which is thus set forth, *2 Pet. 1. 19*. and should more and more increase in their hearts. Some the glory of the world to come, which is compared to the glory of a Starre, *Dan. 12. 1*. And lastly, some vnderstand Christ so stiled, *cap. 22. 16*. *I am the root and the stocke of David, the bright morning Starre*, hee doth therefore promise to giue them himselfe either as a foreteller of the resurrection and life to come, which is done in his resurrection, for as much as it doth fore-demonstrate our resurrection, euen as the morning Starre the rising of the Sunne, as *Gregory* speaketh; or else he

he will giue himselfe by communicating his glory to them. Of all these I preferre that which is for light of vnderstanding, *Pareus*. as I haue partly touched already, it agreeing most fitly with the precedents for so much as they had not knowne the depth of Satan, and *Iezabel* had contended with them about the sense of the Scriptures, their knowledge should be more clarified and they should attaine vnto perfect light, when as Saint *Peter* saith, The Day-starre should arise in their hearts, that is, they should not need the helpe of meanes any more, but should haue a light in themselues, inlightning them to see and know as they were seene and knowne: For the communication of Christs glory is set forth in their reigning, his resurrection was a thing past, and as for the resurrection of their bodies, or the glorification of the soule, it is not likely that hee would comfort them with part of their happinesse when he had already set forth their full glorification.

THe fift Epistle is to the Church of *Sardis* in six verses of *The fift Epistle*. the third Chapter, wherein their deadnesse is reprobred and *Chap. 3.* threatned, they are stirred vp to awake and be watchfull, some few are commended and comforted with the promise of white garments, and that the Lord will confesse them before God and his Angels.

Quest. 1. What is meant in that Christ is said to haue the *Verf. 1.* seuen Spirits of God, and the seuen Starres, and what particular reason of mentioning these things here?

Ans. The seuen Spirits are they that were spoken of *Chap. 1. 4.* which stand before the Throne of God, and the seuen Starres the Ministers of the Churches, as is also plaine, *Chap. 1. 20.* yet some by these Spirits vnderstand the Angels *Pareus*. whom Christ hath at his command: but so he should assume a title to himselfe not mentioned before, seeing the seuen Spirits there are the Holy Ghost, as hath beene already shewed. For the reason of remembring these particularly to this Church, it is rendred diuersly. Some say, that the Lord would hereby intimate his wisdom to discerne their wickednesse couered vnder the cloake of hypocrisie, because he had seuen Spirits and his power to punish it, for hee had the Starres in his power;

*Richard. de
Sancto victore.*

Bullenger.

power, much more men that offended. Others say, that this is spoken to intimate that he giueth all spirituall life, that they being yet dead might be put in minde to seeke vnto him therefore, & that he defendeth his faithfull Ministers, so as that they shall not need to feare the anger of man, that if they did reuiue in their godly care, they might safely trust in Christ, who doth continually defend such. Others say, that it is spoken in opposition to their conceit of themselves, for hypocrites are readiest to thinke that they are full of life when indeed they are dead; and glory much in their life of vnderstanding and in being counted excellent, when indeed they want both; therefore the Lord assumeth all life to himselfe, for hee had the seuen Spirits; and all light and glory, for he had the seuen Starres. Lastly, others say that it is spoken to shew that the Starres and the Spirits are ioyned together, so that he which will haue the glory of Starres, must first haue the Spirit, that is, true sanctity. Of all these I preferre that of Bullenger as most genuine, because it is *ad idem*, whereas the rest goe somewhat from the true meaning of the things here mentioned. Let Hypocrites therefore consider their vanity and danger, whilst they want the life of grace, Christ taketh no care of them to protect and defend them, but onely of such as haue life and light, hee holdeth the Spirits and Starres; if therefore thou wilt haue the comfort of his protection, seeke for the Spirit of life at his hands who only is able to bestow it.

Viegas.

Viegas.

Versa.

Quest. How is the Angell of this Church said to be dead, and yet but bidden to awake, as being onely asleepe, and to strengthen what was about to die?

Ans. Deadnesse here, by the consent of all, is deadnesse in sinne: he had a name to be aliue, in that a great shew of piety was made, but was dead indeed, because void of truth and substance there was nothing but hypocrisie. And because in Hypocrites there is no true loue of Christ vrging to sollicitude about the sanctity of others, negligence and remisnesse doth vsually accompany hypocrisie, and so it seemeth to haue done in the Angell of this Church, he laboured of two vices, hypocrisie, and neglect of his charge. Of the first he is admonished, in that he is charged to be dead; and of the other, in that he

he is excited to watch, and to strengthen those that were about to die, that is, some of that Congregation which were yet aliue, but in great danger of death also by his bad example and neglect of his office.

Quest. 3. What is meant by saying, they haue not defiled their garments; and by promising, *they shall walke with mee in whites*, and *because they are worthy*, whether is not here a ground for mans merits?

Ans. I omit here to speake of these words, *I haue not found thy workes full before God*, vers. 2. For no man is so simple to thinke that this is spoken against imperfections and weakneses, but against hypocrisie, for those workes are not full before God, which are not done in sincerity. Touching the question propounded. By garments, some vnderstand their soules and bodies, which are sometimes also set forth by another metaphor of vessels, as 1 *Thef.* 4. 4. Their soules were not defiled by erroneous opinions, nor their bodies by fornication after the Nicolaitan manner. Some vnderstand onely their bodies, the garments of their soules, or their vertues and vertuous actions, which are not polluted, when vice is not mixed with them. Lastly, some vnderstand Christ Iesus and the Christian profession, for of Christ it is often spoken as of a garment, *put ye on the Lord Iesus*: and if we consider the first vse of garments, that it was to couer our nakednesse, whereof wee are ashamed; this metaphor doth most fitly agree vnto Christ the onely couer of all our sinnes and blemishes. In this sense, they defile not their garments which flie wickednesse, the staine and shame of a Christian profession; and this I subscribe vnto, as the true sense. For though the body be sometime compared to a garment, yet the soule is neuer: and if the body only should be meant, here should be a iustification of single externall purity without the internall. Touching the whites here promised, some vnderstand it partly of a pure and good conscience here, and of the glory to come hereafter. But for so much as the whitenesse of a good conscience is already enioyed, and it is here spoken of whites yet to be giuen, I subscribe rather to them that vnderstand the glory to come, which is compared to the purest white, when

Matth. 7.

some glimps hereof were in Christs garments at the time of his transfiguration. In that he saith, *they shall walke with mee in robes*, note their familiarity with this great and glorious Lord to which they shall be receiued.

Quest. But how are they said to be worthy?

Bullinger.

Ans. To set forth their excellency aboue others for those graces which did shine in them, not for any merit which they had: For when any speech is vsed, wherein mans merit may come in question, the best are said to be vnprofitable seruants. He speaketh therefore as a Captaine giuing reward vnto his souldier, and saying, Thou art worthy; which is spoken to encourage him, not to set him on to plead his merit, and to require it therfore. Wouldest thou then be made partaker of this grace? keepeth thy garments from defilement, flie whatsoeuer might disparage thy Christian profession in word or deed.

Vers. 5.

Quest. 4. What is meant by the cloathing with white garments againe iterated to such as ouercome, and by the booke of life, out of which he promiseth not to blot their names; and that he addeth, *I will confesse his name before my Father and before his Angels?*

Ans. About this there is little difference, but *Pareus* doth most fully resolue all these doubts. Here are three things promised: First, to be cloathed with white raiment, which is againe iterated for the encouragement of all others, besides those few of *Sardis* before commended: and that this glory might be the more highly esteemed, hee sheweth, Secondly, that it shall be eternall, *I will not blot his name out of the booke of life*, that is, he shall liue thus glorified for euer: and to set it yet forth the more he addeth, Lastly, and *I will confesse his name, &c.* that is, this glory and bright shining shall bee accompanied with the praise of the Iudge, declaring euery mans vertues and graces by name; which is no small accession of honor, especially being done before God, and the assembly of all the holy Angels. So that here is but one & the same reward before propounded, answerable to the vertue in some of *Sardis* commended, but further amplified for the excellency thereof. Touching the booke of life, and blotting out of it, read at large in my second part, Text. 20. *Rom.* 9. 3.

The booke of
life.

The

THe sixth Epistle is to the Church of *Philadelphia* in *seuen* *The sixth E-*
verses, viz. 7, 8, 9, 10, 11, 12, 13, being altogether com-
mendatory and consolatory against the pretended Iews: the re-
ward promised, is to be a pillar in the Temple of God, and
to haue the Name of God, of the City of God, and of Christ
Iesus written vpon him.

Quest. 1. What is meant by this description of Christ, *Hee* *Vers. 7.*
which is holy, he: which is true, he which hath the key of Dauid,
he which openeth, &c. and why is he thus propounded to this
Church?

Ans. This description is taken out of the first Chapter,
though not word for word, yet in effect being the same which
was there reuealed; his pure white head set forth his holinesse
and purity, *vers. 14.* He is said to be a faithfull witness, and
therefore hee which is true, *vers. 5.* and to haue the key of
hell and of death, which differeth not much from this of ha-
uing the keyes of *Dauid*, *vers. 18.* There is no difficulty in the
two first epithets, but in that hee is said to haue the key of
Dauid, &c. some vnderstand the key of knowledge, which is
ascribed vnto *Dauid*, as a singular Prophet, who had the *Ric. de Sancto*
knowledge of all points of diuine learning, as appeareth in the *uictore, Ruper-*
tus, &c. *Psalms*; wherefore it is called *Dauids* key, for the Prophets
key, hee being named for them all. This howsoeuer it may
seeme to haue some ground, because our Lord speaketh else-
where of the key of knowledge: yet because it is called *Dauids*
key, to whom singularly so much knowledge is no where
ascribed, but rather to *Salomon*, and because the words fol-
lowing of opening and shutting doe not agree to knowledge,
it cannot be receiued as the true sense. Others therefore by the
key of *Dauid* vnderstand, the power of a King, such as *Dauid* *Beda.*
was; and to set forth the same Kingly office in Christ, hee is *Bullinger.*
often called by the name of *Dauid*, the words seeme to be bor-
rowed from *Es.* 22. 22. which place maketh it plaine for pow-
er and authority, subiecting all things. For thus the Lord Ie-
sus ruleth ouer all, receiuing into grace, and so to glory whom
he pleaseth, neither can all the Devils in hell hinder him, and
shutting out whom hee will, and to such none can giue en-
trance.

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trance. And as he hath the keyes, so he giueth them to his ministers, not to haue his power, but to become his instruments to declare who are admitted, and who are shut out of the kingdome of heauen, and to receiue by baptisme into the Church all the faithfull, and to shut out by excommunication the obstinate sinners, when he saith, *To you I give the keyes of the kingdome of heauen, &c.* Wouldest thou then not haue the kingdome of heauen shut against thee, but opened vnto thee? seeke it of Christ, who onely openeth and shutteth, and thou shalt not need to regard the Pope, who taketh vpon him to be the keeper of this key: for if hee or any minister of God shue out such as to whom Christ openeth, or contrariwise, he shall bee iudged as a vsurper, but the godly are no whit the more shut out hereby. There are other expositions of this key, some vnderstanding it of Christ himselte, who as hee is sometimes said to bee the doore, so here the key: some of Christs Crosse, and some of repentance: but for so much as I doe fully rest in the second exposition, I omit to examine these.

Touching this title particularly directed to *Philadelphia*, the contents of the Epistle (an open doore being therein mentioned) make the reason hereof so plaine, that I shall not need to speake further of it. He putteth them hereby in minde, that that beginning of publishing the Gospel, and opening the secrets thereof amongst them was by his power, neither should any euer bee able to put it downe againe. That when they should consider their owne small strength, and the power of their aduersaries persecuting the Gospel, they might not despair of the proceedings thereof, but confidently expect the continuance of it to the end of the world.

Vest. 8.

Quest. 2. Whether was this Church of *Philadelphia* without all fault, because here is no reproofe, but altogether commendations, and what Church at this day may most fully bee compared vnto it?

Ans. To the first, *Bullinger* answereth well, that a right and sound faith doth couer ouer and hide all infirmities in manners, without which it is not to be doubted, but this Church was, yet not taxed, because not imputed: for there is no condemnation to those that are in Christ Iesus. The word

Phi-

Philadelphia signifieth brotherly loue, the situation of this towne was nere the sea in the countrey of the *Lydians*, and much subiect to earthquakes, but the Christians there were stedfast in the true faith.

Touching other Churches in these latter dayes hereby set forth, one constantly holdeth, that by this Church is figured *Brighman* out the most reformed Churches of *France*, *Scotland*, *Belgia*, *Heluetia*, *Geneua*, &c. which haue but a little strength, and are full of brotherly loue. But on the contrary side, another *Viezas* giueth vs an hint of the society of the Iesuites figured out here, and alleageth to this purpose, a prophecy of *Ioachim Abbas*, who liued about ann. 1200. who saith, *The Church must* *Ioachim Abbas* *conceiue a certaine new spirituall vnderstanding, or else an off-* *de Philadelphia* *spring spirituall aboue others, that is, the very order which Iesus* *doth designe, which order indeed amiable and famous aboue o-* *thers that went before it, shall be initiated in the sixth time, &c.* For the first; I haue already shewed my reasons why I doe not embrace it, where I spake generally of these seuen Churches: for the second, it is a wonder that the Iesuites so generally iustly hated of all the world, should dote so much in the conceit of their owne excellency, as to intimate a conceit of any such honour belonging to them, seeing the faith which they stand for, is a new, corrupt and erroneous faith; and the meanes which they vse to propagate it, are farre differing from the maners of a *Philadelphia*, that being all loue, they all cruelty and bloud-shed, and the greatest incendiaries of kingdomes, that euer were. As for the authority produced, these words might as well bee vttered by the spirit of errour to make such an abominable order the more venerable, as that grosse errour about the Trinity was maintained by him in his booke against *Peter Lombard*, wherein he denied that the essence of the Trinity is one, and was therefore condemned by their owne *Lateran* Councell. There is a third opinion followed by most, that neither this, nor any other of these Churches are typicall, but onely in them all others of like quality are instructed, admonished and encouraged, and so in *Philadelphia* I thinke most properly the reformed Churches of all countreys are spoken vnto: for here a doore to vter the truth, and to vindi-

cate it from Popish errors is opened, and though now, thanks be to God, our strength be not contemptible, yet in the beginning & for diuers yeeres it was but little, when the *Albigenfes*, and *Waldenses*, and *Wickliffe* in England, and *John Husse* and *Ierom* of Prague in *Bohemia*, and afterwards *Luther* in Germany, had this doore opened vnto them. This time was so long, being about foure hundred yeeres, that things being weighed with humane reason, it might well bee expected when it should haue beene shut againe and neuer more bee opened, and therefore needfull was that comfort, that none should be able to shut it. To make a separation amongst these Churches for outward things, as *Brightman* doth, (the faith of them all being so consenting, as appeareth by the harmony of our confessions) so as that *Sardis* should figure out the German Churches following *Luther*, *Philadelphia* the *Geneuan*, &c. following *Zwinglius*, *Laodicea* the English being more Pontificall, this separation I say of those, who doe all constantly stand against the corruptions of Popery, is vncharitable and improbable. If wee should goe about to parallel Churches of after times with these seuen, the Church of Rome doth rather seeme to be a fit parallel to *Sardis*, and some luke-warme state yet for to come to *Laodicea*, when Popery being put down, the fire of feruency in standing for the truth shall goe out for want of stirring by contentions: for whatsoeuer the indifferency of some particular persons amongst vs is, yet our State (thanks be to God) is seruient for the maintenance of the truth, and against Popery, as our Parliament lawes doe declare. As for the other foure Churches, I mislike not in some respects to parallel the Primitiue Church with *Ephesus*, & *Smyrna* with that in the *Arrians* times, according to *Forbes*, and *Brightman*. But for *Pergamus* and *Thyatira*, they seeme to set forth none other but the Church of Rome considered with her Prophets, and Prophetesses, the head of them being Popes Negromancers with their lying signes; and among them, that infamous woman for whoredome, *Ioane* by name, which called her selfe *John*, and is knowne to haue sitten in that Chaire. For I cannot see how any can be more fitly compared to *Balaam* in *Pergamus*, and to *Iezabel* in *Thyatira*, than these.

Quest.

Quest. 3. Who are they which call themselves Iewes but are not, that shall be brought downe to worship before *Philadelphia* see? Vers. 9.

Ans. For answer to this, see Chap. 2. vers. 9. Onely wee may adde thus much further here, that for so much as the reformed Protestant Churches are figured out by *Philadelphia*, the Papists which are the greatest enemies vnto them, may truly be said to be figured out by these Iewes. For as they gloried in the name of Iewes, and in the antiquity of their legall seruice and worship, and sought to bring Christians into contempt for the nouelty of their religion, branding them with most ignominious names; so the Papists glory in the name of Catholics, and beare themselves vpon the antiquity of their religion, disgracing what they can, both by railing speeches, and by the imputation of nouelty, the true reformed religion. And as the Iewes were the most infest enemies of Christ of all others, so the Papists of the truth, & consequently of Christ, thus approuing their Pope to be that Antichrist, and their Church that *Babel* which shall be brought downe in Gods good time before the now despised Protestants, as the Iewes before *Philadelphia*. That *Babel* which is afterwards shewed to be fallen, is Rome, and Popish Rome (God willing) shall bee proued in the proper place by inuincible reasons, Chap. 17. and 18.

Quest. 4. What is meant by the *houre of temptation* which shall come vpon all the world, and in what sense is it promised, that *Philadelphia* shall be deliuered here-from? Vers. 10.

Ans. It is agreed by all, that this *houre of temptation*, was the time of persecution by the heathen Emperours, from which no countrey was free. But by some more restrainedly, the persecution of *Traian*; I hold it to bee spoken generally of all the time of persecution, against euery part of which they had need of comfort and support. One saith, that it may be vnderstood either of the danger by heretickes through their corrupt doctrine, or by persecutors. I preferre still the first of persecution, but there can be no error in this. All the time of persecution is called but an houre, to shew the shortnesse of it, being compared to the time of ioy afterwards in heaven.

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And it is called temptation or triall, to shew that they needed not to feare it, as a meanes to destroy them, for they should onely bee tried, and so bettered, as gold that is tried in a furnace and then taken out againe. It is said to come vpon all the world, because in all countreys, none that professe the Christian religion escaping: for *all that will liue godly, must suffer persecution.*

Touching this Church in particular, it is not to be thought that it should bee altogether exempt, but supported with patience to endure; so that their faith should not be hereby shaken, or any grace impaired, as must needs bee through the terriblenesse of persecution, if the Lord did not deliuer therefrom. And all these comforts belong to euery one that cleaueth to Gods word, resolving to endure any thing, rather than to be beaten from it: his sufferings shall be but an houre, to his triall and bettering, and his soule shall bee safe from all euill that might accrue vnto it thereby.

Ver. 12.

Quest. 5. What is meant by saying, *that no man may take thy crowne*? Can any that are elected to the crowne of heauenly glory miscarry and lose it?

Pareus.

Ans. Some vnderstanding these words of the glory to come, inferre the vncertainty of saluation, because euen the Angell of this Church so highly commended is yet spoken to as in a possibility of losing his Crowne, as *Thomas Aquinas* and other popish Writers. Others that maintaine a certainty of saluation trouble themselues much about the resolving of this doubt, how there can be any certainty of any mans saluation if he may lose his Crowne, and another not appointed to it may get it? But they resolue it, by saying that this is spoken for excitation only, and because by such admonitions the Lord worketh perseuerance in the Elect. Others by this Crowne vnderstand nothing but the glory and praise of well-doing, which would be lost and fall to another, if either hee should grow remisse or be corrupted by heresie after that hee had carried himselfe thus worthily: and to this I subscribe. For he that weareth a royall Diadem hath not more glory amongst men than the vertuous Christian before God; true piety is a Crowne vpon the head of him that is endued there-with.

Bullinger.
Brightman.

Quest.

Quest. 6. What is meant by this, *I will make him a Pillar* *Ver. 12.* in the Temple of my God, and hee shall not goe out any more, and I will write vpon him the name of my God, &c. and why is the reward thus set forth to this Church?

Ans. Some thinke that it is alluded to the custome of the *Bullinger.* Romans, who were wont to set vp Pillars to the honour of famous Conquerours, inscribing their names and noble acts. But it is to be noted, that he doth not say I will set him vp a Pillar, but *I will make him a Pillar*, and therefore the very same Authors after that allusion mentioned, preferre another exposition, taking this to be an allusion to the Pillars set vp in the Temple by Salomon, *1 King. 7. 15.* For as they were an ornament to the Temple, so the great lustre and glory which these should haue in Heauen is hereby set forth. Some apply this to the present state of the faithfull in this world, who are set fast as those Pillars, or of whom some are most eminent as Pillars, for so *Peter, James* and *Iohn* are said to haue beene Pillars, and the Church it selfe is called *The ground and Pillar of truth.* And as those Pillars, so they are firme by faith, strait by equity, erected by intention, and lofty by contemplation. But seeing the rewards promised in this life went before, being plainly distinguished from the reward here set forth which is to come, I consent with those that vnderstand by the Temple of God, Heauen; and by the Pillar, eminency of glory there. And because those Pillars of the Temple were carried away by *Nebuchadnezzar*, that this estate might appeare to be more firmly and vnmoueably settled, it is added, *He shall not goe out any more.* For the names which hee saith he will write vpon him, herein the allusion is still continued: for *Salomon* wrote vpon those Pillars certaine names, *Laodicea.* vpon the one *יהוה* hee shall establish, and vpon the other, *יהוה* in it is strength: so for the greater glory of this Pillar Gods Name shall bee inscribed, because hee is the childe of God; new *Ierusalems* name, because hee is a Citizen thereof; and Christs new name, that is, *Iesus Christ risen from the dead* and set at the right hand of God, because hee is of the number of his redeemed ones. For the other question, why to this Church the reward is thus propounded, I finde nothing amongst

amongst Expositors, but the reason I take it is plaine, because they were a long time of little strength, and much wronged and disgraced: but they should bee strengthened as a brazen Pillar, and honoured with the highest titles conferred by the Iudge of the whole world. Let this then comfort euery ones heart that maurneth in *Zion* for the tyranny, oppressions, and opprobries of persecutors, they shall be set as Pillars, &c.

Chap. 3. Ver. 14

And to the *Angell of the Church of Laodicea* write, *These things saith the AMEN, that witnesse, that faithfull one and true, the beginning of the creature of God.*

This Epistle doth consist altogether of reprehension and admonition for luke-warmnesse, hauing nothing of commendation in it, as the Epistle before going was altogether commendatory, and in no part reprehensory. This *Laodicea* was the chiefe City of *Caria*, according to *Strabo* and *Pliny*, built by *Antiochus Theas*, and named from *Laodice*, the name of his Queene, signifying the Prince of people, giuing Lawes vnto them.

Quest. 1. Why is the Lord thus set forth to this Church, and whence are these titles taken, and what is meant by them?

Ans. These titles are taken from *Chap. 1. 5.* where hee is called *The faithfull witnesse*, and *vers. 18. Amen*, and generally in all passages, *the beginning and the end*. How hee is said to be *Amen*, *Saint Paul* teacheth, *2 Cor. 1. 19, 20.* saying, *For the promises of God are in him yea, and in him Amen*, because whatsoever he saith is true and certaine, for which cause that *witnesse and that faithfull one* is added. The *Arrian* layeth hold vpon this, that he is called *the beginning of the creature*, to proue Christ to be but a meere man: but the words doe not imply this, for he is the beginning and the end, that is, eternall, both *ex parte ante*, and *ex parte post*, all creatures had their beginning in him, seeing he made them all. The beginning of the creature then doth not argue a creature, though *Bullinger* vnderstandeth it thus of his humanity, but the greatest power by which the creature hath the beginning according to others, who say that the word *ἀρχή* may also be vnderstood of principality, but for so much as often before it is so vsed with

*Bullinger.**Brightman.*
*Pareus.**τελός,*

τελός, as that it must necessarily be taken for the beginning, I expound it thus only. Now to this Church the Lord doth thus set forth himselfe that it might be warned to repent, seeing all the taxations here are true, and whatsoever she pretended of being rich, &c. yet she was certainly poore and naked, and if she would bethinke her selfe to be better furnished, she might well come to him for gold and cloathing or any thing, because he was the *beginning of the creature*, all things haue their being from him, and therefore of him store of all spirituall furniture is to be had. My Authers adapt it vnto power, because of Christs power to spue them out. *Brightman* refers it to the accomplishment of Gods blessings promised to godliness in outward things, for which he saith, that he is faithfull. We learne from hence to submit when we are taxed from the Lord, and acknowledge our vilenesse indeed, and to seeke from him a supply of all spirituall necessities, who is the beginning of the diuine creation, in whom all are new creatures, their deformity being put away.

Quest. 2. *I would that thou wert either cold or hot.* What *Verf. 15.* is meant by cold and hot, and how is the cold preferred before the luke-warme?

Ans. Some by cold vnderstand such as being sinners, haue a sense of sorrow for their sinnes; by hot, such as haue ioy in Gods saluation; by luke-warme, such as are well enough pleased in their sinfull estate, as not being so great sinners, but bearing themselves vpon their outward workes. Others by cold, vnderstand such as are altogether vnconverted, and so enemies to the truth; by hot, such as are zealous for the truth; by luke-warme, such as by outward profession are for the truth, but in their liues and doings as sinfull as the cold, and hereunto all our new Writers agree. And this is the most probable, for there is more possibility of the conversion of a lew or Pagan, than of him, who hauing receiued the truth, is without all power of it in his life, and the condemnation of the one shall be easier than of the other, as is declared, *Ezech. 16. Heb. 10. 2 Pet. 2. Matth. 11. &c.* God doth not therefore wish that men were cold, as taking any pleasure in it, but comparatiuely, that such Christians as haue no zeale to follow and

*Brightman.**Greg. lib. 34.**Mov. c. 2.**Tho. Aquin. Qu.**3. de malo.**Ambros. ser. 118.**Richard. de San-**cto victore, &c.*

and liue according to the religion by them professed, might learne to acknowledge their dangerous estate, they are worse than Infidels, than enemies of the truth that were neuer enlightened.

Vers. 18.

Quest. 3. I counsell thee to buy of me gold tried in the fire &c. What is meant here by Gold and Garments and Eye-salue, and wherefore are they bidden to buy it of him; and when as there were foure things complained of, he aduiseeth but against three; there was Pouerty, Nakednesse, Blindnesse and Misery; here Gold, Garments, and Eye-salue?

Beda.
Richard. de
Sancto Victore.
Rupertus.
Bullinger.
Pareus.

Primas. Gregor.
L4. Moral. 6. 34.

*Ans. Some by Gold vnderstand Charity, by white Garments good workes, by Eye-salue spirituall illumination; and because the want of these three make a mans case miserable, therefore these onely are mentioned, as which being obtained his misery ceaseth. Others by Gold vnderstand the Word of God receiued by faith, because it is compared vnto Gold tried seuen times in the fire, *Psal. 12.* and by white Garments the righteousnesse of Christ put on by faith. Others by Gold vnderstand wisdom, and by fire charity, so that gold tried in the fire or fired, is wisdom ioyned with charity. For mine owne part, I am not satisfied with any of these expositions, vnlesse by charity we vnderstand the substance of grace, diffused so in the heart, as that it is truly addicted to all holy obedience, and by good workes and vnblamable life, like to that of *Zachary* and *Elizabeth*: and as for the Eye-salue, all are agreed that it is spirituall illumination, whereby a man seeth the excellency of these things, and the vanity of temporall, being therefore taken vp in his meditations and affections with the one and contemning the other. And thus this passage will most fitly agree to this Church, for that being Christian only in profession, but wanting all zeale and care of a conuersation futable, it is said to be poore, naked, and blinde, poore through the want of soundnesse of Religion within, naked and so deformed through heathen-like conditions and worldly manners, blind through an ouer-esteeming of the vaine and transient things of this world, and a sleighting of heavenly things. Wherefore if soundnesse of Religion within be gotten, and an vnblameable carriage without, and spirituall light*

of

of vnderstanding, there will bee a full deliuerance from all this misery. And soundnesse within may well be set forth by the purest gold, because as that is most precious of all metals, so this of all graces, being the very oile in the Lampe, and the charity, without which all is vaine, and therefore some are said to be vessels of gold, *2 Tim. 2. 20.* As for white garments, it hath bene already shewed vpon *vers. 5.* that they doe rightly set forth an in-offensive life, seeing the scandalous are blacke spots and bloats. For the Word of God and Christs righteousnesse applyed by faith, I cannot see how they can so fitly be brought in here, seeing this Church is not charged to haue left the Word and expecting to be iustified by faith, as no Hypocrites doe, but onely faulted in remissnesse. Buying here is nothing but getting by prayer and spirituall endeouours, not for any price giuen by vs, as is expressed by the Prophet saying, *Come buy wine and milke without money*, as all Expositors consent. Wouldst thou not therefore be miserable? get soundnesse at the heart, and rest not in holy shewes with Hypocrites, get white cloathing of a spotlesse conuersation, and to be lited vp in thy heart to things aboue, that thou maist bee drawne after them, and grow into a contempt of the base things that are here below. That which is added, *I chasten those whom I loue*, is spoken as a reason of the sharpe reprehension before going, that they might not despaire, but be drawn to embrace his counsell, how bitter soeuer he might seeme to be against them, because it is spoken in loue. And it seemeth that this admonition had some good effect to cause this Church to repent, for *Eusebius* praiseth the Church of *Laodicea* in his time, and particularizeth some excellent Bishops there who stood zealously for the truth.

Euseb. Eccl. hist. lib. 4. cap. 26. lib. 7. cap. 28.

Quest. 4. Behold, I stand at the doore and knocke, if any man heare my voice and open the doore, I will come in and sup with him, &c. What is this standing at the doore and knocking? is it in mans power to open, and what is meant by this Supper?

Vers. 20.

Ans. Christ is said to knocke partly by preaching the Law and threatening, partly by preaching the Gospell and comforting, partly by afflictions, and partly by inspiring good

motions

motions and inlightning the vnderstanding. He standeth at the doore, to shew his perseuerant going on in thus knocking at the doore of the hearr, though yer shut against him.

A& 16. 14.

Aug. de cor. & grat. c. 3.

Q homo in praeceptione cognosce, quid debes habere: in correptione cognosce, te tuo vitio non habere: in oratione cognosce unde accipias quod vis habere.

Touching that saying, *If any man open*, this doth not argue a power in man to open if he will, for the opening of the heart is ascribed vnto the Lord, *He opened the heart of Lydia*, and the whole worke and euery part of our conuersion is from the Lord, *Ezech. 36. 26. Ioh. 6. 44. 2 Cor. 3. 5, &c.* But man is thus spoken vnto, and *Ezech. 18. Turne ye, make you a new heart and a new spirit*, that he might know what he ought to doe; hee is reprobued for not doing so, that hee might know it to bee through his owne default, and directed to pray to God that he may be able to doe so, that he might know from whence he hath the power to doe so, as *Augustine* hath excellently set it forth. *Viegas* a Iesuite, vpon this place acknowledgeth, that man hath no power to open without Gods grace preuenting, intimated in that he saith, *I stand at the doore and knocke*, by his knocking then we are awakened to open. The Lord commeth first with his grace vnto the will inabling it, then the will cworking with grace openeth in some, in others nor, who being thus inabled can but will not. For this cause he saith, *If any man will open*, implying that it is in his power not to open. To the same effect *Bellarmino*, lib. 1. de grat. & lib. arbit. cap. 11. and the Councell of *Trent*, Sess. 6. Can. 5. cap. 4. But the truth is, whosoeuer is excited by Gods knocking, doth open vnto him, he being made willing by vertue of the same knocke, whose will before was dead to euery good motion. For in the worke of grace a man is not moued as a blocke or a stone, but as a liuing thing that goeth vpon the owne legs, so he by his will openeth to the Lord when hee hath once put life into it. And this viuifying of the will stirreth it so effectually to open as that it cannot but open, seeing as motion alwaies followeth life, so opening followeth the life of the free will. Doth not a man then open? hee is vndoubtedly dead still: is hee quickned? then hee doth vndoubtedly open. So that they seeme plainly to me to speake contradictions, that say God by his knocke inclineth the will, from whence floweth this act of opening as a proper act of

of life, and yet the will thus inclined may resist against God and keepe the doore shut still, which argueth death in the will. For no man is so much his owne enemy, as not to flie from a deadly danger, hauing sense to perceiue it, and legs to carry him away, and a passage open, the instinct of nature conseruatiue of it selfe putteth him on that he cannot but flie: in like manner, when grace commeth, there being life, and legs, and liberty, and sense of the most deadly danger of all, the same grace will not suffer, but as an instinct preuaile to make a man hasten from this danger in keeping the Lord out, and let him in without delay. As for this, *If any man open*, from a supposition to a simple position, the consequence is not good; *If any man open*, therefore some will not open when their doores are knockt at, it followeth no more, than (as if a man should come to a prison full of malefactors lying in great misery, expecting euery day to be cut off, and say, I haue obtained liberty for you all to depart if any man will depart) it would follow that some would not depart and escape from this misery. As for that saying, *How oft would I haue gathered you together, and ye would not?* it doth imply no more, but that they had meanes to bee gathered together, but through their owne corruption they preuailed not amongst them. Moreouer, by these complaints and instigations to turne, the Lord is wont to worke a turning in such as shall bee saued. Lastly, the Lord promisseth, *If any man open, that hee will come in and sup with him, &c.* This opening is by beleeuing, hee commeth in by making him his habitation: for the beleeuers is Gods Temple, and this is more than if Christ had come in person to our houses, according to that of *Augustine*, *It is more to haue Christ in our heart than in our house, because our heart is more inward to vs than our house.*

He suppeth with vs when he is delighted with those good things that are wrought in vs, for these are meat and drinke vnto him, seeing hee taketh pleasure in them as men doe in their meat and drinke, and we sup with him by being made partakers of those ioyes and spirituall comforts that are in beleeuing; and finally sit downe at his Table in the Kingdome of Heauen. Or else by this phrase nothing else is meant, but the

Aug. ser. 144. de Temp. plus est habere Christum in corde quam in domo, quia cor nostrum interius est nobis, quam domus nostra. P. uers. Bullinger, &c.

the neare familiarity to which the faithfull are admitted with Christ, euen as louing friends that vse to sup one with another. And the word Supper is rather vsed than dinner, because then is most time commonly for friends to tarry by it and recreate themselves in the society of one another.

Vers. 21.

Quest. 5. He that ouercometh, I will giue to him to sit with me in my Throne, as I haue overcome, &c. What is meant by this Throne of Christ, and why is this promised to such as overcome in this Church?

Mat. 20.

Ans. This Throne, as all agree, is a participation of Christs kingly glory which they shall haue, euen as he is made partaker of this glory with the Father in his humane nature. He doth promise it, who sometime said that it was not his to giue: for that was spoken in respect of his iustice, by which he could not for fauour or affection giue the chiefe places to them, but as any were most excellent, as I haue vpon that place shewed out of *Chrysostome*. One ascribeth that to his humanity, this to his diuinity. And this is mentioned specially, according to his owne example to this luke warme Church, that they might not thinke by their coole going on to come to eternall felicity with Christ, for he himselfe attained not vnto it, but by labour and struiuing with all earnestnesse, in that hee is said first to haue overcome, which meaneth thus much.

Bullinger.



CHAP. IIII.



In this and the fifth Chapter, the Lord being about to reueale things to come vnto *Iohn* to the end of the world, taketh him vp into Heauen in the Spirit, because from hence only can the knowledge of these things bee attained; vpon earth it is knowne what is past and present, but not what is to come, no not by Astrologians, or Sooth sayers, or Idols,

idols, wherein Devils spake. For let them tell what shall come, and say they are gods, as speakech the Prophet *Esay*. Here is first declared, in what great state and maiesty the God of heauen reigneth, and the Lambe of God the Lord Iesus Christ.

Quest. 1. Who was it that sate vpon the throne, and why is he like vnto a *Jasper* and *Sardin stone*, and what meaneth the rainebow about the throne like to an *Emerald*? Vers. 3.

Ans. It is agreed by all, that hee which sate vpon the throne was God the King of all, but for the likenesse here mentioned there is great difference. Some considering the colour of the *Jasper* to be greene, of the *Sardin* to be red, and of the *Emerald* to be a pleasant bright green, will haue the holy Trinity here set forth; the Father, in whom all haue their being and growth, by the *Jasper*; the Sonne, who was all red by that bloody death which he suffered for our sinnes, by the *Sardin*; the Spirit, who is the comforter, by the *Emerald*. This doth not so well agree, because so the Spirit should not be one with the Father and the Sonne, as the rainebow round about the throne and he that sitteth in the throne are not all one. *Ioachim.*
Forbs.
Brighman.

Others will haue the two natures of Christ set forth here, the diuine by the *Jasper*, and the humane by the *Sardin*, and the grace and mercy of God towards man in him by the rainebow, which was first appointed for a signe hereof: but against this, maketh that which followeth of the Lambe, *Cha. 5.* for if he were in the same vision sitting vpon a throne in this similitude, he could not bee at the same time in the similitude of a Lambe also. *2*
Ambros. Ambros.
Pareus.

Others will haue the Father and Sonne set forth by these two precious stones, and the holy Ghost by the thunder and lightnings proceeding out of the throne: but for so much as these are things of terour, and the Spirit the comforter, wee cannot vnderstand it thus. *3*
Bullinger.

Others will haue the deluge of water set forth by the *Jasper*, and the fire of the last iudgement by the *Sardin*, and the interim of peace and grace between these times by the Rainebow: but how the greene *Jasper* should set forth water I cannot see, nor why the Lord should carry a similitude whereby these things may be expressed, seeing in heauen he appeareth as he *4*
Tyconius.
Beda.
Primasius.
Rupertus.

is in himselfe most, and not so much as he is in his works and iudgements.

5 *Parus* follow-
eth this, though
he defendeth
it of the Son
of God also.

Lattly, not to reckon vp all the expositions, but these which may seeme most probable; some vnderstand by these precious stones, the excellency of God, both in respect of his glory and that singular vertue that is in him, which nothing can more fitly expresse than precious stones, for colour and appearance admirable, & no lesse admirable in vertue and operation. And more particularly they may well set forth his mercy, by which all things liue, and are in their vigour greene and flourishing; and his iustice, through which hee becommeth fiery red in his anger against sinne. The rainebow like an *Emerald* is the reflexion of these colours, further declaring the brightnesse of his glory, and is a sealed signe of peace to all the inhabitants of heauen, who shall neuer bee cast out any more, as the ambitious Angels sometime were: so that it is good being there, and great reason there is why our hearts should bee alwayes thitherward, that we might behold this glory, and be out of that mutable condition wherein we now stand.

Viegas.

Confer. Ezech. 1. 27. 28.

The life of all
vegetable
things is declar-
ed by greene,
and life of sen-
sitiue things by
red, arising fro
bloud; it may
be that God is
here shewed to
be the Author
of all life.

Vers. 4.

Tysonius.

Eeda.

Primasius.

Bullinger.

Fox.

Graffertus.

*Richard. de
Sancto Victore.*

Rupertus.

Pannonius.

Ioachimius.

Quest. 2. And round about the throne there were foure & twenty
thrones, and foure and twenty Elders, &c. Who were these Elders sitting vpon thrones round about?

Ans. Some vnderstand the twelue Patriarkes and Apostles, as *Fox* and *Parus* relate; some the whole Church represented by them, seeing the Church vnder the old Testament sprang from the Patriarkes, and the Church vnder the new from the Apostles, and the Church now is twice as great, as of old when it was in twelue Tribes, and therefore this number is well doubled: some vnderstand nothing but a shew of the dependancy and subiection of all principalities vpon and vnto God, because they cast downe their crownes which they haue of gold: some the foure & twenty books of canonicall Scriptures in the old Testament. Lastly, some vnderstand the most excellent of those which haue beene set vp in the Church of God, both vnder the old and new Testament, who sit now as Senatours about the great Emperour in heauen; not that there are no more but iust thus many, but because a counsell amongst the Iewes did anciently consist of foure

foure and twenty: this certaine number is put for an vncertain, as the Priests appointed also to serue in the Temple by course in the dayes of *Dauid*, were foure and twenty. And this is most probable, because to the twelue Apostles are promised twelue thrones, and so likewise without doubt all Apostolicall persons shall be likewise most highly advanced in the kingdom of glory, being placed as Countellers of State neereft about the King.

As for the other Expositions, first, it were a great wrong to others more worthy than many of them, to hold that they are not as neere vnto God as the twelue Patriarks.

Secondly, it were improper here to vnderstand the whole company of the Church triumphant, who are spoken of more particularly, *Chap. 5. v. 13.*

Thirdly, it doth not agree by Senatours appearing in heauen to set forth all Princes, whereof many shall neuer come there. And for that of the foure and twenty bookes, I cannot conceiue any ground for it at all.

Quest. 3. And out of the throne went thunders, and lightnings, and voices. And seven lamps of fire burning, &c. What is meant by these lightnings, thunders, and voices, and what are these lampes?

Ans. I haue already shewed, that though these proceeded out of the throne, yet the holy Ghost cannot be meant hereby. Some obseruing three and three things mentioned here together, lightnings, thunders, and voices; lamps, glassie sea, and beasts, thinke that hereby the seuerity and mercy of God are represented, of each of which there are three signes. Some by lightnings, vnderstand miracles done by these Elders to conuert the world; by thunders, Sermons of Gods iudgements; by voices, other more milde and moderate teachings. But if we looke backe to *Ezech. 1. 13, 14.* where the like vision is set forth, this lightning will appeare to be the flashing out of the fire from amongst the foure beasts, which are described immediatly after, for they are said to run and to returne like a flash of lightning: and the thunder the noise of their wings, and so are the voices: for *vers. 24.* the mouing of their wings is said to make a great noise, like many waters, & voyce of the

*Forbs.
Brightman.*

*Tysonius.
Rupertus.
Richard. de
Sancto Victore.*

the Almighty, and the voyce of speech, &c. So that the glory and greatnesse of God is hereby more set forth, and how terrible he is, that all may doe reuerence before him: for thus his going forth is commonly described, *Exod. 19.* with thunder and lightning, *Psal. 50.* A fire before him, and a great tempest round about him. I cannot see how these things can be referred to miracles and preachings, the intention of this place being not to shew *Iohn* what was done vpon earth, for that he saw without being taken vp, but in what maiesty and terrible-nesse God is in heauen reigning ouer this world, that all might stand in awe of him.

As for the seuen lamps burning before the throne, they are explained in the text to bee the seuen spirits of God, of which see before, *Chap. 1. 5.*

Vers 6.

Quest. 4. And before the throne there was a sea of glasse like vnto Crystall. What is to be vnderstood by this sea?

Ans. Some by the glasse sea vnderstand the word of God, which is mentioned next vnto the holy Ghost, because it is the outward meanes of sanctification, as the spirit is the inward: for the word is often compared vnto water; and is said to be glasse, because still and vntroubled; and cleare as crystall, because it sheweth clearly those things which pertaine to saluation, and now more especially vnder the Gospell: whereas before, the Sea in the Temple made by *Salomon* was brazen, that is, thicke and not so transparent. Some vnderstand this world, which is as a glasse sea for fragility, and is transparent as glasse in the eyes of the Lord. Some vnderstand the Sacrament of Baptisme, wherewith wee are washed, that wee may enter into heauen, as the Priests washed themselves in the brazen sea, that they might proceed to their office in the Temple: and it is said to be glasse and cleare as crystall, because they which are rightly baptized are enlightened in spirituall things, they being now made cleare and euident vnto them: Wherefore the Apostle speaking of the baptized, calleth them such as haue been once enlightened: & the Greek Fathers call Baptisme φωτισμὸν, as *Clem. Alex. lib. 1. pag. c. 6.* *Greg. Nazian. Chrys. &c.* For mine own part I am not satisfied in any of these expositions, for why should the word of God

or

Ioachim.
Forbs.
Brightman.
Grasser.

Bullinger.
Pareus.
Rupertus.
Tyconius.
Beda.
Pammonius.
Glossa ord. &c.

Heb. 6.

or baptisme be represented in heauen, where there is no further vse of either: And for this fraile world, it is so full of tempests, stormes, and darke clouds, as that a cleare still crystalline sea can no way agree vnto it. Moreover, this same sea being againe mentioned, *Chap. 15.* the Saints in heauen triumphing for their victory, are said to stand vpon it being mingled with fire. If therefore amongst so many so learned, I might put in my poore coniecture, I thinke, that it is here alluded to the brazen sea in the Temple of *Solomon*: for as that was one part of the furniture of Gods house, wherein water for the Priests to wash withall was; so in the highest Temple of God, which is heauen, there is a sea of pure water, as cleare as crystall glasse, to set forth how pure and cleane all things are which be there, no vncleane thing can approach before the throne of God, as is set forth more at large, *Chap. 21.* where also a riuer as cleare as crystall is said to proceed from the throne of God, *Chap. 22. 1.* And that glasse is not spoken of for the fragility, but for the clearenesse and transparency, is plaine, *Chap. 21. 18.* where the city of God is said to be of pure gold, transparent as glasse. Or else consider whether by this sea of glasse bee not meant that heauen which we call *Cælum Crystallinum*, which though it be betwene the throne of God and this world; yet it hideth not, but rather as a perspective glasse maketh all things here more manifest: for this may well be called a sea, seeing at the creation waters were placed there as well as below, so that as ours is the earthly sea, so that is the Lords heauenly.

Quest. 5. And in the midst of the throne and round about, foure animals full of eyes before and behinde, &c. What are these animals, translated beasts, and how are they both in the midst of the throne and round about it?

Ans. They which by the sea vnderstand the word of God, expound these animals of the ministers of the word in the foure parts of the world, who are full of eyes, to shew their vigilancy; and haue six wings, to shew their readinesse; and are like vnto a lion, calfe, man and eagle, because with the lion they are couragious, with the bullocke patient of labour, and with man intelligent, and with the eagle soaring aloft in heauenly meditations, and contemning this world. Now one is

1 King 7. 23.
Exod. 30. 18.

Brightman.
Chitrens.

said to be like a Lion, another like a calfe, &c. not because some haue one of these vertues onely, but hauing all these, as is necessary, they excell more in one kinde than in another, and so are figured out accordingly; or else more particularly, the holy Ghost would hereby expresse the diuers vertues of the holy ministry in diuers ages. In the first age they were bold as Lions, in preaching the Gospell; in the second age, they were slaughtered like oxen; in the third, as a wise man they discerned the beast and the number of his name; in the fourth they mount higher, and see more into heavenly mysteries and become more heavenly. These meditations are very plausible, but seeing the foure and twenty Elders doe rather set forth the principall ministers of God in all ages, I cannot see how these beasts being distinct things from them, and rather leaders in spirituall hymnes to the praise of God, should be the rest of the whole company of ministers, who are all doublelesse, as the rest of the faithfull in their place inuested with white robes, and wearing crownes vpon their heads, and not in any different forme. Others vnderstand the foure Euangelists, ascribing to *Matthew* the face of a Lion, to *Marke* of a calfe, to *Luke* of a man, to *John* of an eagle. Of this opinion though there bee graue Authors, yet vpon the same consideration it faileth to the ground also: to say nothing of the absurdity that would follow, that *Iohn* the spectator of this should see himselfe thus represented to himselfe. Others vnderstand the foure Patriarkes of the Christian world, as of *Ierusalem*, *Antioch*, *Alexandria*, and of *Constantinople*, and bring their reasons of all, but not worth the naming or confuting. Others vnderstand the foure Cardinall vertues; fortitude set forth in the Lion, iustice in the bullocke, because he laboureth for what he eateth; temperance in the eagle, which eateth nought but what prey himselfe hath taken, though neuer so hungry; and prudence in a man. Others vnderstand the foure faculties of the minde, as anger, concupiscence, reason, and conscience. Others vnderstand the foure degrees thorow which Christ passed, his incarnation set forth by a man, his passion by a bullocke, his resurrection by a lion, and his ascension by an eagle. Some vnderstand it onely as a representation of the homage done

vnto

Iren. lib. 3. c. 11.
Ierm. in proem.
in Matth. Aug.
Lyra Graffer.

Petrus Aureolus.

Ambros. lib. 3. de
Virgin. Arethas.

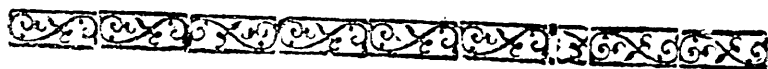
Orig. Hom. 1. in
Ezech.
Rupertus.
Ansbertus.

vnto God by all sorts of creatures, men, beasts, and birds. Lastly some, not to weary my selfe with more relations, vnderstand the Seraphims; *Esa. 6. 1.* those Angelicall spirits which the Lord vseth in the gouernment of the world, vnder the figure of whom being full of eyes and wings, his prouidence extending euery whither, and his omniscience is declared. And to this I subscribe, both because the description doth so well agree, and the forme of praising God; and that which is further set forth *Ezech. 1.* where they are called animals, as here, and haue such appearances, but onely that each one had these foure faces, whereas one here is said to haue one, and another another; wherein there is no more difference, but that what was there represented ioynly in each one, is here represented seuerally: viz. in what maiesty the Lord sitteth, his Chariot being drawne there, his Throne supported here, not onely by one kinde of creature, as is the manner of earthly Princes; but by diuers, and those the chiefe made to agree together to doe seruice vnto him: declaring hereby, how in and about his throne, and in his kingdome there is a sweet harmony and consent, to the praise of his name amongst those that be of most different natures, as is further exprest, *Esa. 11.* And for their being in the midst of the throne, and round about, it is easily also resolved from this conferring of places: for in *Ezech. 1. 14.* They are said to runne and returne, and so they might well bee sometime in the midst and sometime about it. The maine exception against this exposition is, that *Chap. 5. 9.* they are brought in together with the Elders praising God for their Redemption by the blood of Christ, and therefore it seemeth cannot bee Angelicall spirits. But to this it may easily bee answered, that though the beasts are said to fall downe with the Elders, yet it doth not necessarily follow, that they ioyned with them in their new song; nay rather by some circumstances it seemeth necessary to vnderstand that musicke and song to be made by the Elders only, both because they could handle viols, which the beasts could not, and the orderly performing of each ones part requireth, that as the foure beasts had before ascribed holinesse to the Lord, to which the Elders said *Amen*; So now the Elders haue sung

V 4

praise

praise to the Lambe, they should ioyne and say *Amen*: neither are the beasts said to haue crownes, as they must haue to whom the singing of this song can agree: for they praise the Lambe, because by him they are made *Kings and Priests unto God*: this the beasts cannot say, but only the Elders, who weare the crownes of gold in token that they are Kings. As for those opinions of the vertues and affections of the minde, they being no subsistences of themselves as these beasts are, they doe easily fall to the ground. And for that about the mysteries of our Redemption, if any such thing had beene intended, the likenesse of a man should haue beene put first, then of a bullocke, &c.



CHAP. V.



Representation of the Lords sitting in maiesty hauing been made in the former Chapter, here is shewed in what manner hee proceedeth to reueale the things to come. He holdeth a booke in his right hand written within and without, sealed with seuen scales, which when none could open, the Lord Iesus tooke and opened it, and vpon the opening of each scale there is some representation of that which should afterwards be done. What booke this was I thinke there needeth no great question to be made, for the most reasonable coniecture is, that it was a booke containing the things herein reuealed, which were so many, as that they could not bee set downe without writing on both sides of each leafe, and not on one side onely, according to the ancient manner of writing: for to what end were the sealing, if it were written on the backe side, that is, on the couer of the booke: it is sealed with seuen scales, which none could loose, because it exceeded the power of any creature to declare

declare them, onely the Lambe of God can doe it: neither vpon the opening of one can any declare the rest, but he must open each one in order that we may attaine to this vnderstanding. Others anciently haue expounded this Booke of the holy Scriptures containing the old Testament, which is the writing within, because more obscure; and the new, which is the writing without, because the mysteries of saluation are herein more plainly reuealed: but this is altogether without ground here, for what should the Booke of the holy Scriptures doe now in the Lords hand, when hee was not about to explaine the mysteries thereof, but only to reueale things to come hitherto kept secret, so as the mysteries of holy Scriptures were not? I passe ouer therefore the first fve verses and come to the sixt.

Quest. 6. In the midst of the Throne and of the beasts and Elders stood a Lambe, &c. Why doth a Lambe appeare after speech of a Lion that should open the scales, and why standing, and with seuen hornes and eyes? Vers. 6.

Ans. It is agreed by all that this is the Lord Iesus; but why a Lambe appeared, after that one of the Elders had told John of the Lion of the Tribe of Iudah, who had obtained power to open the Booke, I finde no reason rendred. It seemeth to me that he is called a Lion by one of the Elders, because by that name, and by the name of the root of David hee was anciently prophesied of, and therefore most fit for one of elder times, being brought in speaking to tell of a Lion and of the root of David, according to the Prophecies that then went of him: but when he appeareth to John, it is most fit that hee should appeare as a Lambe, bearing a signe of being killed, because he was so lately crucified, and by the name of a Lambe he was spoken of by the Prophet of the new Testament, John the Baptist. There are many reasons rendred why he was spoken of as a Lion and as a Lambe. He was called a Lion, first, for his strength in ouercomming all his enemies; secondly, for his principality, whereby he is King of all, as the Lion is of the beasts; thirdly, for his courage, whereby he feareth nothing but maketh all afraid of him; fourthly, for his vnderstanding even in his child-hood, as the Lion alone of all beasts Gen. 49. Esai. 11. Ioh. 1. 29.

Brightman.

Rupertus.
Pannonius.Orig. Hom. 24. in
Num.

beasts that haue clawes, seeth as soone as he is whelped. And whereas it may seeme strange, that a Lion is spoken of for the opening of a Booke, for which such a creature is vnfit; one resoluerh it well, that sinne and the Deuill hindring from the sight of the mysteries of God, a Lion of power to breake the force of these is fitly mentioned, because this hindrance being taken away, the scales that kept them fast inclosed are as it were loosed. *The root of Dauid* he is called, according to *Esay* 53. 2. whereas he is said to be a branch out of the root, *Esay* 11. 1. because although he be but a branch, according to the flesh for so much as he came of *Dauid*, yet hee is a root according to his Diuinity, whereupon *Dauid* and all the godly are borne by faith partaking of his grace, as of sap comming from him, and consequently of saluation by him. He is called a Lambe, because he was offered vp in sacrifice for our sinnes, at what time, as a Lambe is dumbe and complaineth not, so he opened not his mouth. He is in the midst of the Throne, because taken vp to the same glory with God in his humane nature, he standeth to set forth his resurrection. Hee hath *seuen hornes* to shew his kingly power, for hornes set forth strength and Kings, & *seuen* being a number of perfection, that he hath the power of all Kingdomes. *Seuen eyes* set forth the fulnesse of spirituall light comming from him, as all Expositors agree. If it shall seeme strange that Christ should appeare as a Lambe with *seuen hornes* to declare his kingly power, seeing the Lambe is a weake creature, and hath little strength in the hornes; I answer, that it was necessary he being set forth as a Sacrifice for our sinnes, whereby they were taken away, being otherwise an obstacle to the perception of diuine mysteries, hornes in great number should be ascribed vnto him to declare his might yet remaining when hee had suffered, lest his enemies should contemne him as a weakling. And although two hornes, which Lambs vsually haue, were vnfit to set forth this, yet *seuen hornes* doe fitly set forth an extraordinary Lambe, mighty, beyond the nature of that beast. And the *seuen eyes* answer to the *seuen Scales*, so that he hath eyes enow to see what is vnder euery scale.

Note, that sinne hindreth from vnderstanding the mysteries

ries of God, they must be first expiated, or else the Booke of God will still remaine sealed: it is in vaine to diue into the knowledge of these things for an vnregenerate person, that hath no part yet in the sacrifice of this Lambe, whereby only his sinnes may be done away.

Quest. 2. The Elders are said to haue Harpes, and golden Vials full of odours, which are the prayers of the Saints. What Saints prayers are meant here? the Saints in Heauen haue no need to offer prayers for themselves, bee not these then our prayers, and if they be, is not here a ground to entreat them to further vs in our prayers, seeing they must needs know what we pray, otherwise they cannot offer the odours of our prayers? And why doe they adresse themselves thus to celebrate the praises of the Lambe vpon the taking of this book to open it?

Ans. The popish sort will haue their presenting of our prayers before God here vnderstood, or at the least the prayings of the Saints in Heauen for vs, which if it be so, then they are Mediators of intercession and to be sought vnto by vs. Our Writers on the other side will haue nothing else but the praises of the Lambe which follow in this Chapter vnderstood, because a thanksgiving is a kinde of prayer. It is most cleare, that the prayers of Gods people vpon earth are not meant, because they are odours in the golden Vials of these glorified Elders, something proceeding from them and the rest of the Saints in Heauen, euen as the incense offered by the Priests vnder the Law, was a sweet fume kindled by them that offered it. But whether they were properly prayers petitioning for something, or praises, it is a question. Some will haue this a representation of the Church vpon earth, singing and offering vp the sweet odours of prayer; but this cannot stand, because things in earth are brought in praising the Lambe afterwards. Neither can I see how the following praises should be meant by the prayers of the Saints: for that was the song which they sung to their Harpes, from which the odours in their Vials are a distinct thing. It must needs then be yielded, that Prayers are here properly to be vnderstood, and the prayers of these foure and twenty together, with all the rest of the

Saints

Forbs.
Brightman.

Esa. 63. 16.

Saints in Heauen for the Church vpon earth. And so it cannot be denied but that they intercede for vs: only their intercession is for vs all in generall, not knowing the particular case of any, seeing as the Prophet saith, *Abraham knoweth vs not, Israel is ignorant of vs.* And therefore to apply our selues to them in our praying, that we may be holpen by their mediation, as we are directed to doe vnto Christ, is absurd and superstitious, yea for so much as this honour belongeth to Christ only, it is from him derogatory, and so in a high degree impious. It is comfort enough to vs in respect of the Saints in Heauen, that they beare still an intire loue towards vs, and by soliciting the Lord for vs, seeke to further our happinesse, and that their prayers in this kinde are gratefull as odours, and so are all our owne godly prayers. Also comming out of golden Vials, that is, hearts purified and made precious by Faith. For their disposing of themselues to these praises after the taking of this sealed Booke to open, the reason is plaine, it is no small part of blessednesse to vnderstand the mysteries of God herein contained, this blessednesse wee cannot attaine vnto, but by the Lambe that hath died for vs, wherefore when the Booke of these mysteries commeth to the opening, there is great reason that the vertues of this Lambe should be thankfully commemorated. It is called a new song in respect of that in the former Chapter, there are the praises of the creation which was of old, here the praises of the redemption which was new.

Vers. 9.

Quest. 3. And wee shall reigne on the earth. How shall the Saints reigne vpon earth, or how is it that being Kings in Heauen, they ioy in thinking vpon a future reigning here?

Forbs.
Brightman.Bullinger.
Pareus.Arellbas.
Mat. 5.

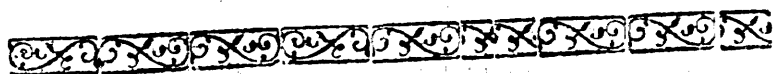
Ans. Some vnderstanding all of the Church militant, say, That reigning vpon earth is nothing else but being in the Kingdom of grace whilst we liue here. Others vnderstanding it of the Saints in Heauen, say, That the reigning vpon earth shall be, when at the last day the Iudge descending, they shall come together with him in great glory, and shall appeare to be the Kings and Priests of God with Christ, iudging this wicked world. Others againe vnderstand by earth, that new earth which is promised to the meeke, when it is said, *Blessed are the*

the meeke, for they shall inherit the earth. And vnto this as the most probable doe I subscribe, for there shall be a new Heauen and a new earth, Chap. 21. 1. and here shall the godly reigne in glory, not as the Chiliafts and Turkes hold liuing in earthly pleasures, for that is grosse, neither is it to be thought that such pleasure is affected by such as are heauenly and spiritual; but after the consummation of all at the Day of Iudgement, the Saints shall reigne in another world, which in allusion to this consisting of Heauen and Earth, is called a new Heauen and a new Earth. Or else consider whether it may not be vnderstood of the vpper hand which the Christian Religion should get of all false religions, when Emperours and Kings should become Christian: for being all of one mysticall body, when the Christian Church getteth the principality, the Saints in Heauen may reioyce to foresee it, and say, *We shall reigne vpon earth*, that is, our company which belong vnto the Lambe, and admire and praise him as we doe. And it was no small comfort to know this then, when as all Empire and dominion was in the hands of heathen men and persecutors, it must needs cheare vp the heart greatly to vnderstand what power Religion should haue ouer the Thrones and Scepters of this world, and the ancient seruants of God may well be said to reigne vpon earth also, because their dictates and instructions are generally receiued and obeyed vpon earth.

Quest. 4. And I heard every creature in Heauen and in earth, vnder the earth and in the sea, and all in them saying, blessing and honour, &c. What are the creatures vnder the earth, and how doth every thing speake the praises of God, when as all cannot speake?

Ans. The Papists will haue the soules in purgatory meant by those vnder the earth, some the Deuills who are compelled to giue glory to Christ. But the best exposition is of the creatures which dwell in subterranean places: for both they that are without and within the holes of the earth are called vpon to praise God, *Psal. 148.* and doe praise him and the Lord Iesus Christ in their kinde, by whom a restauration of the world is attained when the faithfull shall be glorified, as is declared, *Rom. 8. 21.* and for this cause they serue his providence.

dence, which is their praising of him. It is generally signified hereby what a consent there is amongst all things which are in expectation of benefit from Christ, in celebrating his praises that we may doe likewise.



CHAP. VI.

Here is shewed how the Lambe beginneth to open the Seales in order, and what followeth vpon the opening of each of them, by such things as appeared future euents concerning the Church of God being emblematically set forth, & as the opening of euery Seale succeedeth one another, and after the Seales follow the Trumpets, and after the Trumpets the Vials, so some will haue the euents hereby set forth to succeed one another in order in diuers ages to the end of the world. And some begin the computation from the beginning of the world, by the seuen Seales vnderstanding the seuen ages. Some from the foure Monarchies of the Assyrians, Medes and Persians, Grecians and Romans, which they will haue set forth by these foure horses which beginnings cannot stand, because *Iohn* is not taken vp to see things past, but to come, by which reason also that opinion reckoned vpon by *Andreas* is confuted, expounding the first Seale of Christs Birth, the second of his Baptisme, the third of his Miracles, the fourth of his Arraignment, the fifth of his Buriall, the sixth of his Descent, &c. The rest which speake more probably, beginne the time at the Apostles going out to preach the Gospell in all nations, and so apply euery thing to some notable accident, as one happened after another from age to age. Yet because at the opening of the sixth Seale mention is so plainly made of the last day of Iudgement, as that it is but a wresting of the words to expound it any other way: and againe, at the sounding of the seuenth Trumpet it is so confidently affirmed that time was no more, *chap. 11.* and the time

*Bullinger
Forbs.
Brightman.
Lya.
Antonin.
Ambros. lib.
adulterinus.
Pex.*

Andreas ex Methodio.

time is said to be come of iudging the dead, *vers. 18.* which cannot be meant but of the day of Iudgement: and againe, *Chap. 14.* the Vintage is cut downe and the Wine-presse trodden: and againe, *Chap. 20.* the dead arise, and come to iudgement: I cannot see how that computing of all things in order to the end can stand, because the day of Iudgement, which is last of all, cometh so often in the way. There are therefore, that beginning the time at the propagation of the Gospell abroad in the world, make diuers periods in these visions, holding that within euery period most notable things which should happen to the end of the world are set forth, in the first more obscurely, and in euery following period more plainly, and yet not alwaies the same, but if any thing of note hath beene omitted in the former, it is supplied in the periods following, neither is euery one so vniuersall as another; for some set forth the estate of the Church persecuted by Tyrants, flourishing vnder Christian Emperours, persecuted by Antichrist & shaking off his yoke, as the vision of the seuen Seales, of the seuen Trumpets, of the woman with childe cloathed with the Sunne, and of the Angell binding the Dragon, being afterwards loosened againe: but some set forth that part of the estate of the Church only which was in Antichrists reigne and overthrow, as the seuen Vials and the vision of the great whore and her destruction. And vnto this, as being most without exception, doe I subscribe, the rather because *S. Augustine* long agoe gaue some light to this method saying, that here the same things are many waies repeated, that diuers things may seeme to be spoken, when as it may be found out that the same things are spoken diuers waies. Wherefore with these my Authors I distinguish this Booke from hence-forward to the end into six visions. First, of the seales, &c. to the end of the seuenth Chapter. Secondly, of the Trumpets, to the end of the eleuenth. Thirdly, of the woman in child-bed, &c. to the end of the fourteenth Chapter. Fourthly, of the seuen Vials, to the end of the sixteenth Chapter. Fifthly, of the whore of Babylon, to the end of the nineteenth Chapter. Sixthly, of the Angell binding Satan, &c. to the end of the Booke.

To beginne with the vision of these two Chapters.

Quest.

Parcus.

Aug. lib. 20 de Ciuit. Dei. c. 17.

Vers. 2.

Quest. 1. Behold a white horse, and he that sat on him had a bow, &c. What is meant by this white horse, and by the red, and blacke, and pale horse, and why doth the first beast prepare to the beholding of this, the second to the second, &c. and why in speaking of the third is there a voice out of the Throne heard, *A measure of wheat for a penny, and three measures of barley for a penny, &c.*

Vers. 5.

*Petrus Aureolus
Cardinalis.
Blas. Viegas.*

Ans. There is great difference amongst Expositors here. Some will haue the Roman Emperours vnderstood at foure times: First, vnder *Caius Caligula*, in whose time the enemies of Christianity, the Iewes, were destroyed, and *Caius*, though not purposely, was made the instrument. Secondly, vnder *Nero Domitian*, who first put out publike edicts for the persecuting of Christians. Thirdly, vnder *Titus*, whose Empire was a blacke time to the Iewes, suffering (besides many other things) much famine. Fourthly, vnder *Domitianus*, who moued the second persecution, and put *Iohn* into boiling lead. But all these things being past, and this vision tending to set forth things to come, this exposition cannot stand.

*Primasius.
Augustine.
Haimo.
Beda.
Aethel.*

Others vnderstand by the first the going forth of the Gospel vnder Christs conduct, who with his spirituall arrowes pierceth mens hearts, and hath a Crowne to reward the faithfull withall; by the second, oppositions of the truth stirred vp by the Deuill, as the rider of the red horse; by the third, false Christians and hypocriticall, hauing a ballance onely for a colour, whom the Deuill also rideth; by the fourth, persecutions to the death by the sword and wilde beasts, &c. But neither doth this agree, because killing one another vnder the second horse is expressly mentioned, and not opposing onely, and the exposition of the third is too generall concerning all times, whereas doubtlesse the intent here is to set downe the diuers condition of the Church in seuerall ages.

*Bullenger.
Forbs.
Brightman.
Aretius.*

Others vnderstand by the second horse wars, wherewith the world was punished for not receiuing the Gospel, when the Romans were so full of trouble; by the third, famines, wherewith they were afterwards punished, as in the dayes of *Sennacherib*, witnesse *Tertull. in Apologet.* who maketh mention both of

a most grieuous famine, and of a strange eclipse of the Sunne in *Conuentu Vicensi*. By the fourth horse, plague and pestilence wherewith they were further punished, this happened in the dayes of *Gallus* and *Volusianus*, for then a plague beginning at *Aethiopia*, ouerspread almost all the East and West, enduring fiftene yeeres, as *Zonaras* writeth, and *Disnyf. Alexandrinus* in *Epist. ad Fratres*. But partly because according to this exposition, either the words following of the day of iudgement must bee forced, or the greatest space of time betwixt that pestilence and the end of the world will bee left vntouched, and partly because these punishments tooke not vp all, but some of those persecuting times: whereas if it may bee, such an exposition is requisite, as may agree to the whole tract of time from this Reuelation made vnto the end, therefore I cannot see how this may be receiued.

The most common receiued exposition is, that by the second horse is set forth the bloody persecution ensuing the preaching of the Gospel, which went out conquering vpon the first horse, which persecution continued till *Constantine*. By the third horse which is blacke, is set forth the trouble which the Church suffered by Heretikes, such as *Arrinus*, *Macedonius*, *Nestorius*, &c. with which trouble the Church was conflicting about two hundred yeres. And by the fourth horse which is pale, is set forth the trouble of the Church by corruption in religion, in the Papacy and Mahometisme, destroying a world of people; after all which, hell the reward of these disturbers of the peace of the Church followeth: for almost to this effect many Writers speake. And herein, as in the most sound exposition of these horses doe I rest; for the horse being for warre, is fit to set forth either how religion hath preuailed, or how it hath beene incountered and hindered. I doe not so approue that Christ should bee the rider of the white horse, for hee standeth at this time as a Lambe opening the scales: but the Christian religion is the rider, and hath a crowne in token of victory: vpon the red horse rideth persecution red with blood-shed; and in that a sword is spoken of, it agreeth excellently to the prediction of our Sauour Christ, *I came not to send peace, but a sword.* Vpon the blacke horse rider

If by these three last horses iudgements were set forth vpon persecutors, how is it that the soules vnder the Altar complaine for want of reuenge?

*Richard. de
Sancto victore.
Ioachim.
D. Chytreus.
Aretius.
Fulco.
Franc. Lamb.
Pareus.
Collado.*

deth Heresie, which though it were red through blood-shed also, yet because the most dangerous thing herein was the obscuring of the truth by subtilty of argument, it is said to bee blacke. Vpon the pale horse rideth corruption in religion, said to bee pale like death, because that insensibly hereby is brought a deadnesse all ouer the world, all pure blood of religion, which maketh fresh and ruddy, being wrought out by degrees, and when any begin to reuiue, as of late yeres (thanks be to God) there haue beene many, they haue beene presently destroyed in innumerable multitudes, so that it may well bee said, that the third part is thus consumed.

Brightman.

Touching the beasts in order stirring vp to attention, I doe not thinke with some, that either the Apostles in the first age are set forth, or *Iustin Martyr* in the next, or *Tertullian* in the third, or *Cyprian* in the fourth; but because a crowne sureth well with a Lion, a sword or knife with a calfe, a paire of scales with a man, and a multitude of dead carcases with an eagle, to which it vsually resorteth: I thinke that it is said, the first beast like a Lion calleth to the first sight, and so the rest vnto the other: or perhaps there is no signification at all herein intended, but because these minister about God, first one, and then another acteth his cryer, vntill these foure seales be opened without respect vnto what was contained vnder each of them.

Lastly, touching the voice comming out from the midst of the beasts, it was, as my Authours agree, the Lambs voyce, as was most fit, for he giueth a charge as hauing authority, *wine and oyle hurt thou not*: but what is meant hereby, and why this rider is set forth hauing ballances, and wheat is proclaimed at a peny a measure, and barley at a peny three measures, is a great question. They which vnderstand by the black horse, a famine wherewith the world was punished for infidelity, will haue these words to sound a great dearth of corne, but wine & oyle, which are not of that necessity, they say, that the Lord in commanding to spare them, meaneth that they should not be altogether left destitute of all comforts: How this can any way stand I see not, for in a sore famine, as in the dayes of *Ahab*, nothing that groweth is spared: and truly me thinks, if a measure of the finest graine be to be bought for a peny, & of course

ser three measures, men should not be afraid of such a famine, though the measure be but enough to make foure loaves sufficient to keepe a man a day, as the word *ῥηνῆς* is commonly expounded here, & the peny be as much as a man could earne in a day, according to the parable, where it is said they receiued Matth. 20.
2 King. 7. euery one a peny for the day. By a like phrase plenty is promised elsewhere, a measure of fine floure for a shekell, &c. but that there the word is *ῥηνῆς* which is a measure of aboue halfe a bushell, at fiftene pence; this of three pintes, at seuen pence halfe-peny of our money, which though it cannot be interpreted of plenty, yet neither can I by any meanes be perswaded that it is meant of famine; which in reason, if it be threatened to terrifie, must needs bee a farre other manner of dearth, than can bee collected hence. Yet euen they that vnderstand this of heresie, expound it of a famine of hearing of the word of God, allegorically set forth vnder the termes of wheat and barley. For they say, that heresie commeth with ballances, pretending to weigh euery doctrine by the weight of truth; but the Lord giueth warning, that true doctrine and good teachers shall then bee very scarce, yet the fundamentall points meant by the wine and oyle shall remaine vnshaken. And *Parus* contendeth much to make Christ the rider of this blacke horse, because heretikes pretend Christ, as being by him directed. For mine owne part, I am not satisfied with any of these expositions, and therefore desire a candid interpretation, if I shall put in my coniecture. I thinke then, that the voice in the midst of the foure beasts, is the voice of the cryer of this Captain riding vpon the blacke horse; for each horse commeth out from amidst the beasts, seeing the booke, at the opening whereof they all appeare, is held by the Lambe in the midst of the beasts, as was before shewed. That which he crieth, is neither plenty nor scarcity, but as hee maketh shew, that rideth by his ballances, a iust and equall price of these necessary graines, and because wine and oyle are not wont to be weighed in the ballance, men are secured, that they shall not bee herein wronged; and these are mentioned as the chiefe commodities of those countreys, whereby the life is maintained, according to the Psalmist, *He giueth the staffe of bread, wine to* Psal. 104.

make glad the heart of man, and oyle to make him a chearefull countenance. Now in all this it is alluded vnto the doctrine of truth, the heretike professeth to teach nothing but what hee can approue for truth, being weighed by the ballance of holy Scriptures, and euen as in buying and selling, they are accounted honest dealers that sell a peny worth for a peny, and make no mixtures in their liquid commodities, but serue the buyer of them pure and vnhurt by such mixing, so he seeketh to approue his dealing in the teaching of his heresies, by professing equity and iustice and freedome from all deceit, and if his corne shall be thought somewhat deare, hee will make you amends in his wine and oyle: for it is not vnusuall to compare diuine instructions to corne, and sometime to milke and wine. Thus it appeareth what tragicall times the Church hath had, but it is by Gods owne appointment, and the last hath now bene long in acting, neither shall wee need to feare professed enemies vnto Christ any more: for wait but a while, till the present corruption be purged out, and then commeth the liuing with Christ when there shall be nothing to annoy vs, and in the meane season the comfort is, that of all these riders the truth onely weareth the crowne; wherefore persecutors, heretikes, and corrupt Christians shall be put downe, and such as embrace the truth, shall reigne finally in glory for euer.

Vers. 9.

Quest. 2. And when he had opened the fift seale, I saw the soules of them that were slaine for the word of God vnder the Altar, &c. What place was this? how could he see mens soules? vpon what occasion doe they cry thus for reuenge? and how warrantable is this? what be the robes giuen them? and what meaneth the stay till the rest of their fellow-seruants were slaine also?

Ans. Before we come to resoluethese doubts, it may bee questioned also, why no voyce to come and see is heard at the opening of this & the next seale, as in the foure scales past? About this it is agreed, that the apparitions past, being but dumb representations, it was necessary that by some voyce *John* should be excited to behold them; but here the soules appearing make a cry themselues, which is enough to stirre vp to attention, and therefore no other preparing voyce was needfull: and

and the like may bee said of the sixt seale, such things were acted, and with such noise, that it was in stead of an exciting voyce.

Touching the place where the soules are said to lie, *viz.* vnder the Altar, I preferre that exposition, whereby their sacrificing in their martyrdome is held to be alluded vnto in this phrase, they appeare lying vnder the Altar, signifying what death they had died, and how precious vnto the Lord the death of martyrs is, which giue their liues in being faithfull vnto him. And whereas sacrifices are wont to bee laid vpon the Altar, not vnder it; the reason why they are said to be vnder may be, because they were not now in sacrificing, but had been already sacrificed, and therefore as the ashes of the sacrifice being burnt, fall thorow a grate vnder the Altar, so they are said to lie vnder.

Some will haue Christ meant by the Altar, and so expound it, as a comfort in suffering, seeing when a man hath suffered death for Christ, he is receiued vnder his wing, being comfortable to him in being sacrificed, they rest and are safe with him for euer.

Some expound the Altar, of Christs humanity, which the faithfull are receiued vnto now, it being reserued till the last day, to giue them the full fruition of his diuinity also.

Some by the Altar vnderstand the places of the martyrs buriall or sufferings, because Altars were wont to be built vpon them, and the crying of their soules they will haue to be none other, but as the crying of *Abels* blood where it was spilt, and soules are spoken of by a phrase vsuall, so many men being called so many soules. But this is a meer Iesuiticall imagination, seeing Altars vpon martyrs sepulchres were of a later edition, and though so many men be often called so many soules, yet when the soules of any that are slaine are named, it cannot bee so taken. Whereas most stand for Christ meant by the Altar, I should willingly incline to thinke so to, but that Christ yet standeth as a Lambe, and therefore I cannot see how he can at the same time bee represented by an Altar also. I conclude therefore as I began, that by the appearance of an Altar, is represented their sacrificing, when they suffered, the place where-

in they now are, being heauen the common receptacle of all faithfull soules; but laid to bee vnder the Altar, to denote the manner of their death; neither doth *John* see them with his bodily eyes, but being in the spirit. And sily doe the soules of the martyred appeare after such a number slaine by cruell enemies, crying for vengeance; not vocally, for soules doe not utter voyces, but vrtually; the destroying and murdering of them hauing a loud cry in the eares of God, so that a desire of reuenge in them is amisse surmised to bee from hence, who being in the flesh had so much loue, as that they prayed for their persecutors, and were farre from the spirit of reuenge. But they are brought in crying aloud for the terrour of persecutors, seeing the cryes of such shall without doubt bee regarded, though in respect of many more yet in these times of corruption to bee crowned also with martyrdom a delay to be made; Whereupon it is, that their answer is also set forth in this manner. And thus I haue briefly resolved the rest of the doubts without delaying the reader: by the diuersity of expositions, some interpreting their cry for reuenge, to be onely for deliuerance of the Church from persecutors, hauing bene already so long oppressed: and some for the taking away of this malice out of mens mindes that there may bee no more persecuting, by confounding such Kings and Potentates, that they may bee brought to turne vnto Christ. The white robes giuen vnto them, howsoeuer some contend that they were signes of some comfort, and breathing time which the Church should haue and had about this time, according to their exposition; yet both the plaine speech which is vsed in answering them is against it, for they are told of their brethren that must be slaine also, and white robes are neuer spoken of in this sense, but to set forth heauenly glory, which is not to be thought now first to haue been giuen vnto them, but immediatly vpon their departure out of this life, when their deathts began first to cry, though it was not represented in vision till now; so that euen when they cry, they are in the midst of heauenly ioyes, and without all passion of sorrow; onely they are not perfectly glorified, till the whole company being made vp at the day of iudgement, being reunited to their bodies,

Parent.
Brightman.
Chrysost. Hom. in
Psal. 9.
August. Serm. 30.
de temp.

Bullinger.
Brightman.

Parent.

dies, they shall reigne in heauen for euer; wherefore they are bidden rest till their fellow seruants were slaine also. And well doth this cry come in after the fourth seale, representing the corruptions in the Church fighting against the truth, because this persecution hath bene longer than any before it, and therefore needfull it was to tell of martyrs which had bene already made crying out, and of such as should yet bee made, when it might seeme to bee full time to put an end to these miseries, that expecting so long a continuance, wee might arme our selues with patience.

Quest. 3. The sixth seale being opened, there was a great earthquake, and the Sunne became blacke as haire cloth, and the Moone as bloud, &c. What is meant by these things, and whether the day of iudgement or no?

Ans. Most Expositors hold, that the day of iudgment is here described, when the reuenge before cryed for is taken vpon all sorts of persecutors of the Church, and the words here vsed are nothing else but a periphrasis vpon this day: for thus the Lord setteth forth the day of iudgement, *Luk. 21. 11. There shall be great earth-quakes in diuers places. Vers. 25. There shall be signes in the Sunne, Moone and Starres, and vpon the earth distresse of nations with perplexity. Vers. 26. Mens hearts failing them for feare, &c.* and more expressely *Mark. 13. 24. The Sun shall be darkened, the Moone shall not giue her light. 25. The starres of heauen shall fall, and the powers of heauen shall be shaken. The Sun shall be darkened because it shall no more giue light to this world, the Moone shall be turned into bloud, to shew the great destruction that then shall be, the stars shall fall, there being no further vse of them, when men shall cease to bee here; euen as the leaues of the figtree fall off when there is no further need of them to couer the figs. The heauens are as a booke folded vp, when they lose all their light, being as it were clapt together, whereas now it standeth open. That which followeth of the mountaines and ilands remouing out of their places, is to shew the greatnes of this earth-quake, euen to the destroying of the earth. Then all wicked men, how great soeuer they haue bene in this world, shall quake and feare, being vnable to beare the wrath to come vpon them, set*

Verf. 13.

Fox.
Richard. de
Sancto victore.
Pannonius.
Primasus.
Bede.
Rupertus.
Aretas, &c.

foorth in their calling to the mountaines to fall vpon them, &c.

Blas. Vierras.
Who also saith,
that many Do-
ctors expound
this thus.
Brightman.
Grasser.

Others will haue these things vnderstood allegorically, the great earth-quake of the great persecution vnder *Dioclesian*, being in all parts of the earth at once: then say they, the Sun of righteousness, Christ, was darkened in his members; the Moone, the Church, appeared like blond, being all bloody with slaughters; the starres, the ministers of God, many of them fell for feare from Christianity to idolatry; the heauen, the Church, was folded vp as a booke, hiding it selfe for feare at that time; and the inhabitants of mountainous places and Ilands were sought out to be destroyed, which is expressed in saying, the mountaines and Ilands were remoued out of their place, then all professours of the Christian religion sought to hide themselves from the anger of him that sitteth vpon the throne, thinking God and the Lambe to bee angry with them, set forth in the last words.

Bullinger.
Pareus.

Others will haue the corruption in the time of Antichrist meant, which time (say they) began when *Constantine* aduanced *Syluester* the Bishop of *Rome* and his succellours, and continueth in the Papacy to this day, then began a great earth-quake by the change of the state of the Church into Poppishness; then the Sunne, the doctrine touching Christ, was darkened through the interposition of traditions; the Moone, the Church, was turned into blond, either by murders committed by Antichrist, or by the corrupt worshipping of God; the starres, the ministers of God, fell from heauen by apostatizing from the truth; the heauen, the Church was folded together as a booke, when it appeared not any where, or the holy Scriptures were shut vp from the people; the mountaines, Emperours and Kings, were remoued by Popes; the Ilands, the people, were remoued out of their place, by being made beleue vpon paine of damnation, that the Pope is the head of the Church. And being brought to this estate of corruption, as there can be no sound peace, but terrors of conscience out of the truth, so all estates are set forth as terrified by a conscience of Gods iudgement, and some indeed fulfilled this according to the letter, going into wildernesses and Monasteries,
seeking

seeking by applying themselves to perpetuall deuotion, to quiet their consciences accusing them for former offences, but could not effect it. But herein *Pareus* differeth from *Bullinger*, for hee applyeth this of the generall feare of all estates and degrees to the last day of iudgement, which shall follow, after that the world hath beene so corrupted in the time of Antichrists reigne.

Lastly, some vnderstand by this earth-quake, &c. the great *Perbs.* alteration that came vpon the Romane Empire by meanes of the *Goths* and other barbarous nations, which was so great, as that the whole world seemed to be changed. But I subscribe to the first exposition, because most agreeable to the letter, and where the literall sense may stand, there is no vse of allegories. And indeed without straining, no time but the day of iudgement can be rightly called the great day of Gods wrath, wherein all the wicked of all estates and degrees are filled with terrour at Gods presence. If it bee taken as an allegory, there are so great differences, that there will bee no certainty of truth: Besides that it doth no way answer the precedent cry for vengeance so fitly, as being literally vnderstood of the last day: for whatsoever commotions there be in states and kingdomes, yet euery one is not at such times so seuerely animaduerted against, but many escape, whereas here euery one is said to tremble and feare. Whereas *Pareus* includeth both the persecution vnder Antichrist and the day of iudgement also, I cannot see how that can stand; for the fleeing away of all estates and degrees for feare is an effect of those stupendious accidents in heauen and in earth, as in reason it is likely when such things shall come to passe, no lesse can be expected but horrible feare. Let vs then study to pacifie Gods anger before this day commeth, by true repentance and humiliation, that wee may not finde it a day of wrath, but of euerlasting mercy to vs.

CHAP. VII.



HE dreadfull manner of Gods comming to iudge and to take reuenge vpon the enemies and corrupters of his truth, hauing beene set forth in the sixt Chapter, lest there should arise anxiety in the minds of the faithfull about the Lords care touching them in the midst of all the miseries be-

fore described, for that it hath not yet appeared how they are provided for, when all things shall be so full of dread & feare, he doth apart here set forth Gods care ouer them, during all those troubles and affrighting apparitions, they were marked in the forehead that no hurt might hereby seize vpon them, but these tribulations might be to them a way to future glory, and the inuestment with white robes washed in the Bloud of the Lambe, at what time all teares shall be wiped from their eyes for euer. For the meaning of the particular passages here.

Ver. 1.

Quest. 1. After this I saw foure Angels standing vpon the foure corners of the earth, holding the foure winds that they might not blow vpon the earth, &c. What is meant by these things?

Rupertus.

Celius, Pannon.

Dionys.

Bullinger.

Pareus.

Brightman.

Answe. Most Expositors vnderstand by these winds the Spirit of God in the Preachers of his Word, diffusing it selfe in all parts of the world, but the euill angels, the Deuils, which rule in the Antichristian Sect, seeke to hinder these winds by suppressing the pure preaching of Gods holy Word in all places, to the corrupting and decay of all true Religion. They keepe the winds from blowing vpon the earth, that is, the vulgar sort; the sea, that is, Doctrine; the trees, that is, men of more eminency; or by the earth they vnderstand men dwelling in any part of the earth, by the sea the inhabitants of Islands,

Islands, by trees such as lurked in woods: or they take the earth for earthly ones, the sea for the worship of God, and trees for people good and bad which professe to worship God. Againe, there is difference also about these foure Angels, for some vnderstand the foure Monarchies, in the time whereof the truth was hindred. Some foure persecuting Emperours, who after that *Dioclesian*, and *Maximianus* had forsaken the Empire, did together persecute the Christian Religion in the foure parts of the world, viz. *Maximianus* in the East, *Seuerus* in Italy the west, *Licinius* in Alexandria in Egypt the South, *Maxentius* at Rome; and whereas all others vnderstand Christ by the Angell with the scale, he vnderstandeth *Constantine* the great who suppressed these tyrants. And some againe by the Angell in the East vnderstand the Mahometans, in the West the Pope, in the North the Germane Empire, in the South Spaine.

For mine owne part, when I consider the premises of great and horrible miseries to come vpon the world, I cannot but thinke as I intimated before in generall, that comfort against these euils is here intended to the godly, and therefore I subscribe rather to those that vnderstand these things literally of foure Angels appointed by God as his Ministers herein (for it is said, *To them it is giuen to hurt, &c.*) to destroy all things, and this is fildy set forth by holding the foure winds, because in wind and breath consisteth the life of euery thing in this world, things of the earth, as men and beasts; of the sea, as fishes and fowles, and the trees and plants of the earth, therefore these things are mentioned in particular. Neither can I see why by the strong Angell out of the East should bee meant Christ, who stood yet as a Lambe in the midst of the Throne, and this is not the first time that a strong Angell is spoken of, for Chap. 5. a strong Angell proclaimeth, *Who can open the Booke, &c.* Wherefore, as I take it, he is an Angell indeed who is said to be strong, for so is euery Angell, and hee commeth vp out of the East, that being the rising place of all heauenly bodies, the Sunne, Moone and Starres; and the lightning is said by our Sauour to come out of the East, and the old manner of worshipping, and so their expectation of comfort was from

Primas.

Haimo.

Ambrose.

Amsbert.

Lyra.

Aretias.

Ribera.

Fox.

from the East: as for his commanding these Angels, it was not through his owne power ouer them, but hauing commission from the highest so to doe; and as he had a commission to come with the seale, so they were fellow Ministers of God with him, which is intimated in that he biddeth them not to hurt any thing *till we haue sealed the seruants of God in their foreheads*, speaking in the plurall number, as ioyning them with himselfe. I conceiue then that by these foure Angels holding the foure winds, are set forth those Ministers of Gods iudgements, who for the sinnes of the world should destroy all things: euill angels I cannot thinke them to be, no more than the Angels destroying *Sodome*, especially because as I haue already said, they are associated vnto the Angell with the seale of God. Now being appointed to this seruice, they beginne to doe accordingly, but euen when they put their hands to it they are stayed for a time, as those warriors, *Ezech. 9. Till the seruants of God were sealed in their foreheads*, in token of Gods singular care ouer them in the midst of those common calamities, so as that their saluation should not be hereby hindred; though outwardly they did participate with others in worldly miseries, yet there was a difference in that they haue the comfort of Gods Seale vnto saluation, which others want, being left void of all true comfort to the rage of these grievous troubles. And thus one obiection against this exposition is answered, that if outward destructions be meant here, then the seruants of God are in vaine sealed, because they had their share in these as deeply as any other: no, it is not in vaine, but for their comfort and assurance of safety in respect of their best good. As for the time when this destruction of things should be made, it is not onely at the last when there shall be an end put to all things here, but also in all the tract of time from hence till then: for by reason of persecutions and sinnes there haue beene many times mortalities and destructions brought vpon the world; so that it is not necessary that all must presently be destroyed so soone as the seruants of God were sealed, because they are bidden to forbear till they were sealed: for hereby rather is set forth that though the Lord being much prouoked is fully bent to execute his iudgements, yet the

prime

prime and chiefe thing in his care is to preserue his Elect, and then secondarily, he will see to the taking of due reuenge vpon the wicked world: and thus another obiection against this exposition is also answered, that it cannot stand, because the seruants of God doe reigne with Christ after their sealing a thousand yeeres before the day of iudgement commeth, which how should it be; if the destroying of all be stayed, but till the sealing be past: for neither is this destruction to be restrained to the last, nor yet doth it necessarily follow, because the seruants of God are first sealed, and no execution must be done till then, that this execution must needs be done immediately after, but onely it is first provided for their safety against this time whensoever it commeth. And whereas it is further objected, that it is not likely that this booke being so mysticall should set forth things so plainely, as that by winds, should be meant winds, &c. against *Viegas* whose obiection this is, I oppose the reason of *Ribera*, that yet we must not goe from the letter but in case of necessity, when the place cannot beare the literall sense, as here we haue shewed that it well may. And yet this is not without mystery neither, generall calamities in the world being set forth by the holding of the foure winds from blowing.

Quest. 2. And I heard the number of them which were sealed, 144000. of the children of Israel, &c. Is this to be vnderstood of the Israelites properly? and why are not the tribes set forth in order? and why is the tribe of *Dan* and *Ephraim* left out, the number of twelue being yet made vp in *Leui* and *Ioseph*? and what is this sealing?

Ans. Some vnderstand this of the Israelites properly, holding that a great number of euery tribe shall be conuerted to the faith of Christ, euen in the dayes of Antichrist; but a certaine number of twelue thousand of euery tribe is put for an vncertaine, or else they will haue this conuersion in the dayes of *Constantine*, or at some other time vnkowne vnto vs. And they say no order is obserued, the elder being preferred before the younger, because before God and in respect of their spirituall estate, there is no such preeminence in outward regards: and *Dan* they say is left out, because Antichrist should

come

Ribera.
Viegas.
Lyra.
Bullinger.

come of that tribe and *Ephraim*, because *Ieroboam* who was of that tribe, was the Authour of idolarry, and *Leui* not wont to be numbred when temporall things are spoken of, yet now is reckoned for one of the twelue, because when the spirituall estate commeth to be spoken of, he is alwayes one; and the tribe of *Ioseph*, *Ephraim*, and *Manasseh* is not set forth as two, but one, viz. the tribe of *Ioseph*, as *Deut. 27. 12, 13.* in blessing and cursing, and *Exod. 28. 10.* in the brestplate of *Aaron* the names of the twelue tribes are appointed to be set according to their birth.

Others vnderstand the children of Israel spiritually, and so all the faithfull are called Israel in sundry places, and whereas it may seeme to make against this exposition, that the rest of the seruants of God in other countreys and nations are expressly distinguished from these, *vers. 9.* It is answered, that they are not said to be sealed as these are, but onely they stood before the throne, so that in them wee are to vnderstand the multitude of Saints glorified in heauen; by these sealed ones, the Church militant vpon earth. To this exposition vnderstanding Israel spiritually, doe I subscribe: for it cannot bee taken otherwise, because these onely follow the Lambe, from which God forbid that the faithfull of the Gentiles should be excluded, and if it should be vnderstood properly, it were against the tenure of all Euangelicall history, wherein the Iewes are declared in all places to bee the stiffest enemies to the faith; to say nothing of the confounding of the tribes so together, as that they shall not afterwards be knowne asunder. I preferre also that reason from the Church militant and triumphant here set forth. For the promiscuous setting downe of the names of the tribes, one obserueth, that they are reckoned fūe wayes in the old Testament, and yet to none of them doth this agree: one according to their birth, and so it is *Reuben*, *Simeon*, *Leui*, *Iudab*, *Dan*, *Nephthalim*, *Gad*, *Asher*, *Issachar*, *Zabulun*, *Ioseph*, *Beniamin*. 2. According to the order of *Iacobs* blessing them, and so in stead of *Dan* comming in in the fift place it is *Zabulun*, *Issachar*, *Dan*, *Gad*, *Asher*, *Nephthalim*, *Ioseph*, *Beniamin*. 3. According to the order of their standards, *Numb. 2.* 4. According to the places of their habitation

Forbs.
Pareus.
Brightman.
Grassius.
Fox, &c.

Bl. Viegas.

bitation in the land of *Canaan*, and he saith, there may bee a fift according to their dignity, beginning with *Iudab* and *Ioseph*.

Touching the obseruing of no order, here something hath beene already said; Others hold, that there is an excellent order in the force and signification of the names. *Iudab* significeth praise, *Reuben* the sonne of vision, *Gad* girt to, *Asher* blessed, *Nephthalim* latitude, *Manasseh* forgetfulness, *Simeon* hearing, *Leui* changed, *Issachar* a reward, *Zabulun* habitation, *Ioseph* addition, *Beniamin* the sonne of a right hand. And so by this order in setting downe these names they thinke is intimated, that such as confesse and praise God shall see his Son, and be girt vnto his warres, and so become blessed of God, whereby his heart shall bee enlarged so towards heauenly things, as that he shall forget earthly and neglect them, hearkening onely to the heauenly; and being thus changed into a new man hee shall be rewarded, God will dwell in him and increase all heauenly graces more and more, till at the last he come to haue a place at his right hand in eternall glory. This resolution, I confesse, is very ingenious and holy: but for so much as the diuersity of peoples sealed, seemeth rather to bee intimated by these tribes, euery one differing from another, and not the seuerall steps of grace, by which the seruants of God passe on to glory: I rather incline to that country-man of ours, who hath beene most industrious about this Reuelation, vnderstanding this order of the order of diuers nations cleaving to the true faith of Christ, being considered according to their dwelling, East, West, North, and South; for so we shall finde the dwellings of these tribes to haue beene as that they which first were famous for the truth of the Gospell held fast amongst them, answer to *Iudab*, and so others. For when after the time of *Constantine* the great, the *Arrian* heresie ouer-spread other parts, *Assyria* the South part was cleare, answering to *Iudab* in the South of *Canaan*: after, when the *Vandals* ouerran the South and West, the Churches in the East were cleare, answering to *Reuben* and *Gad* in the East of *Canaan*. After this the *Saracens* ouer-running the East, these North parts of *Britaine* were famous for withstanding Popish corruptions,

Beda.
Rupertus,
Richard. de
Sancto Victore.
Primasius, &c.

Brightman.

tions, two thousand Monkes of *Bangor* at once refusing the Popes yoke, and this answereth to *Asher* and *Nephthalim* in the North of *Canaan*. After *Leo Isaurus* in the East, and *Carolus magnus* in the West, together opposed images, answering to *Manasseh* on either side of *Jordan* East and West. After this, the true Church appeared not in any certaine place, but lay hid, as *Simeon* and *Leui* dwelt scattered amongst the rest of the Tribes. After this, notable conuersions were made of the Northerne *Polands*, *Saxons*, *Danes*, *Suenians*, &c. answering to *Issachar* and *Zabulon* in the North of *Canaan*. After this, the *Waldenses* and *Albingenses* were famous, the one dispersed thorow *France*, the other thorow *Germanie*, answering to *Ioseph* and *Beniamin* inhabiting middle regions. For though I doe not approue of euery thing here, as the extending of the sealing onely from *Constantine* to the *Waldenses*, whereas doubtlesse all faithfull Christians in euery place vnder the Gospel, from the first propagation thereof till Antichrists time, are set forth as sealed; yet doubtlesse these tribes doe represent the parts of the Church coming on successiuelly, as God in his providence directed the Gospel vnto them.

Lastly, for the leauing out of *Dan* and *Ephraim*, it is no new thing to leaue out *Dan*, for 1 *Chron.* 2. 3 4, 5, 6, 7. where the generations of the seuerall tribes are reckoned vp, *Dan* is left out, as a tribe that had rent it selfe from the rest euer since they tooke *Lais*, and dwelt there apart from the rest, setting vp an idoll and Priest of their owne, euen till the time of the captiuitie. And touching *Ephraim* that might also be well left out in detestation of idolatry so frequent in the kingdome of *Israel*, whereof *Ephraim* was the head, by reason of *Ieroboam* of that tribe, who was the first Authour hercof vnto them.

Touching the signe in the forehead, though some stand for the signe of the Crosse, pressing that of *Ezec.* 9. where they are said to be marked with that which of old was written in the forme of a Crosse, till the letters after the captiuitie were altered by *Ezra*, to auoid communion herein with the *Samaritans*; yet the sounder opinion & followed by most, is that the scale is Gods grace, so imprinted in the heart, as that they are hereby settled in the way of saluation; but said to be serupon the forehead, because

Judg. 18.
Grasser. will
haue the my-
stery of Anti-
christs double
power spiritual
and temporall
in these two
tribes set forth.
1 *King.* 12.

because that is the most eminent part of the body, and open to the view, to shew that these are well knowne to the Lord, though men & not able to distinguish them from others, and also how bold and constant they are in professing the Gospel against the fiercest oppugners, as the followers of the beast are afterwards said also to beare his marke in the forehead or right hand, to shew their impudency in errour, and how by humane industry they further his kingdome all that they can. According to this exposition of sealednesse in grace speaketh the Apostle, saying, *The foundation of God remaineth sure, and* 2 *Tim.* 2. 19. *hath this scale set to, God knoweth who are his.* And this may be a great comfort to all the godly, in that amidst all the persecutions and troubles of the world, they shall be sure to prosper and proceed in the way to euerlasting saluation, God taketh notice of euery one of them, hath them euer in his sight, and is so intent vnto their best good, as that he staie the destruction of the world, till euery one of them be well provided for. Onely let vs embolden our selues, and not be ashamed to serue God against the mocks and despights of the world, thus shewing the print of his scale in our foreheads.

As for the rest of this Chapter, it hath no great difficulty in it, if by the innumerable multitude in white robes and palmes in their hands, wee vnderstand the Saints already glorified, who though compared with the rest of the world they be but a little flocke, yet simply considered they are a great multitude, they haue palmes in their hands in token of victory. And whereas in speaking of the wicked, *Chap.* 6. hee concludeth with their misery in respect of the wrath of the Lambe, here answerably it is concluded with the felicity of the godly washed in the blood of the Lambe, and euerlastingly comforted by him, the phrascs of leading forth to waters, and wiping away all teares, being adapted to set forth the same.

CHAP. VIII.



THE whole compasse of time from the beginning of the Gospell to the last end of the world, hauing beene set forth with the most remarkable accidents in one kinde of vision, Chap. 6. 7. here followeth another vpon the opening of the seuenth seale, which yet remained in this eighth, and the ninth, tenth, and eleuenth Chapters. Wherein, after preparation to attention, and a prelude of Gods gracious acceptance of the prayers of the Saints, and of his terribleness to the wicked, seuen Angels sound their trumpets to call on the hosts of Gods iudgements, to waste both land and sea, to infect their waters whereof they dranke, and the aire wherein they breathed, his hosts of hurtfull beasts comming out of the bottomlesse pit, and of men brought from as farre vpon hoises for their destruction; the last of the seuen, summoning all to iudgement, and making the very dead to come forth: for then the trumpet shall blow, and the dead shall rise. In the particular opening of the seuerall passages, there is very great difficulty.

1 Cor. 15.

Vers. 1.

Quest. 1. And when he had opened the seuenth seale, there was silence in heauen, as it were halfe an houre. What is meant by this silence?

Brightman.

Ans. Some that will haue these visions to set forth things done successiue, assigne the opening of this seale to Constantines time, when the Church had peace and quietnesse for a short time, being broken off againe by the Arians. Some referre it to the time after Antichrists destruction, when they say the Church shall bee quiet fise and forty dayes before the day of iudgement, grounding vpon that of Daniel 12. 11. where 1290. dayes hauing beene spoken of for the ceasing of the daily sacrifice, hee is pronounced blessed, that attaineth to 1335. Some referre it to the time of Iulians persecution, which

Rupertus.

Beda.

Anselm.

Richard. de

Santo Victore.

Pannonius, &c.

which was not by fire and sword, but by other subtile meanes; yet they were debarred from all publike seruice of God, and there was silence in the Church, but it was a very short time, he reigning but two yeeres. *Blas. Viegas nameth this exposition.*

Others vnderstand this silence of attention, or a kinde of stupour making all silent for a time at the appearing of the seuen Angels with their trumpets, the iudgements to come, when they should blow, being so great and strange, as that the beholders were in some sort astonied hereby and interrupted in their heavenly harmony, as it is wont to be with vs when any strange thing happeneth, and as it was with Iobs friends comming to visit him, they sate downe in silence by him seuen dayes. *Bullinger. Barcius. Forbs. Viegas. Fox, &c.*

Lastly, one addeth further, that the generall peace when Christ is borne, is hereby signified. To this of admiration and attention do I subscribe, but I doe not thinke any other signification to bee in this silence. The peace of the Church cannot be hereby meant for a time, because the future troubles are not of the Church but of the wicked, as is plainly expressed vnder the fift trumpeter, the Locusts hurt onely such as had not the marke of God in their forehead: much lesse can it bee vnderstood of the quiet after Antichrist destroyed, for then the day of iudgement should immediatly haue succeeded, as it doth not, but six trumpets first. As for Iulians time, it were too great a leape to come to that at the first of this vision, all the time preceding being omitted: and whereas some expound it of the rest to come, that being euerlasting, it cannot be so taken. Note, that the iudgements against wicked persecutors of the Church and people of God are so stupendious, that the very Saints and Angels in heauen stand amazed at them, being but in figures represented vnto them. *Augustine. Primasius. Marlorat.*

Quest. 2. And I saw the seuen Angels which stand before God. Who are these Angels? *Vers. 2.*

Ans. There may seeme to be such an analogy betwixt this and that Chap. 1. 4. Seuen spirits before the throne, that these Angels and those spirits may seeme to be all one, and that in the apocryphall book of Tobit soundeth likewise, Tobit. 12. 15. I am Raphael one of the seuen Angels which present the prayers of

of the Saints, &c. But as I shewed there, those seuen spirits are not Angels, but the manifold gifts of the spirit; and here by the seuen Angels, wee are not to vnderstand such a number onely standing before God, for thousand thousands stand before him and minister vnto him, but seuen of them appointed now to this ministry, and therefore they haue trumpets giuen vnto them. It is contrary to plaine Scripture, and derogatory from the Lord Iesus, to hold that there are some Angels which haue an office, as it were, to receiue and present our prayers before God: for Christ onely is our intercessour in heauen, if the Angels and Saints doe any thing for vs, it is out of their generall loue and affection to the Church, a solliciting of the Lord for the good of vs all in common, that aduersaries may be confounded, the Gospell may enioy a free passage, and the chosen of God may be gathered together, till their number be made vp.

Vers. 3.

Quest. 3. And another Angell came and stood by the Altar, hauing a golden censer, &c. What Angell is this, who is said so particularly to offer odours with the prayers of the Saints, and what is meant by the thunders, lightnings, and voices following vpon his casting of fire vpon the earth from off the same Altar?

Malac. 3.

Bullinger.
Pareus.
Forbs.
Beda.
Primasius.
Haimo.

Ans. Most Expositours agree, that Christ is figured out by this Angell: for he is called *the Angell of the Testament*, neither can it agree to any Angell as an high Priest thus alone to go to the Altar and offer there for all the Saints: the Altar some will haue also to be Christ, as Bullinger and Pareus, and Forbs; some the Church of God, well called an Altar, because a spirituall sacrifice is herein daily offered to God, as Beda, Primasius, Haimo, &c. The golden Censer some will haue to be his humane nature, wherin he offereth, as both the same ancients before named, and Origen. Hom. 6. in Numeros, and August. Serm. 98. de tem. others vnderstand his precious passions, as Bullinger, &c. The odours which were giuen vnto him, they expound of the sighs and groanes of Gods seruants, or of his graciousnesse, which is as sweet odours added to our prayers to make them the more acceptable. One hath a strange conceit, that Constantine is meant by this Angell, who was the

Bridgman.

the Author of gathering together that famous Councell of Nice, wherein that confession of faith so acceptable to God was concluded vpon, but it became an occasion of much contention, by reason of Arrius and his sect. Another more Lyra. strangely vnderstandeth Pope Damasus, ann. 384. who instituted Psalmodies and glory to the Father, &c. which were added to the common prayers. Some vnderstand it properly of an Angell, such as he that was present to Iacob in his iourning, or Gabriel that appeared to Mary. For mine owne part, I see so much against the most common vnderstanding of this of Christ, as that I cannot thinke him to be meant here. For first, he appeareth still as a Lambe; secondly, this is said to be but another Angell; thirdly, Odours are giuen vnto him, as Trumpets to the rest, intimating an equality betwixt them; fourthly, that the Priest, the Altar, and the Censer, should be all one, it seemeth very improbable; fifthly, the prayers of the Saints are spoken of by the same phrase that Chap. 5. where the foure and twenty Elders are said to haue golden Vials full of Odours, which are the prayers of the Saints. Where by the prayers of the Saints, their praising of God in Heauen, and praying for our good in generall being vnderstood, and not the prayers of the godly vpon earth, why should it not be vnderstood here likewise? I thinke then, that nothing else is here meant, but as before any vision of future things a preparation was made thereunto by a representation of Gods Maiesty, and of the Lambe delighted in the deuotions of his seruants as in a sweet perfume, but terrible to the wicked, and therefore issued thunders, lightnings, and voices from before him: so now the second particular vision being prepared vnto, it is set forth in the figure of this Angell, standing at the Altar and offering Odours with the prayers of the Saints which come vp before God, how acceptable the seruice is which by the godly is done vnto God; and in the fire taken and cast vpon the earth, producing voices, thunders, &c. how terrible he will be to the wicked of this world. For the Altar and Censer, it is beyond the intent of this place particularly to descant vpon them, the seruice which is done vnto God being doublelesse thus set forth in allusion to the old manner of worshipping.

shipping. In the former representation, Prayers are called Odours, here Odours are added vnto them, Odours to Odours to shew yet further their extraordinary sweetnesse: their voices and thunders, &c. issue forth, here is shewed by what meanes, *viz.* coalestaken from the Altar, signifying that howsoeuer the holy fire with sweet Odours maketh a pleasant smell, yet without Odours it yeeldeth a thundring and terrifying noise, the wicked that pray not can expect nothing but terrour and affrighting from the Lord, who is most comfortable to the godly, frequenting him with their prayers. As for that exposition of some, vnderstanding the sending downe of the holy Ghost in the likenesse of fiery tongues, whereupon some were terrified as by thundring, some instructed as by voices, some conuerted as the earth is moued in an earthquake: I cannot see how it agreeth to the terrible things following, some way whereunto is made in this passage. I assent therefore to those rather who expound it of terrour, as I haue already said: neither is it strange that the prayers of the Saints comming vp before God, the fire of his anger should be stirred vp against the wicked world, occasioning so many sighs and groanes to come from them.

Beda.
Haim.
Bullinger.
Pareus, &c.

Fox.

Ver. 7, &c.

Quest. 3. And the first Angell sounded, and there was haile and fire mingled with bloud, &c. Because there is a noted distance betwixt the foure first Trumpets and the other three, and these foure doe immediatly follow one after another, it will be fittest to handle these together. What therefore is figured out by the things appearing at the sounding of these foure?

Answ. Some will haue these seuen Angels to represent the Ministers of the Gospell at seuerall times and ages of the world: for as they sounded forth the Word of truth, aduersaries soone sprung vp, who fought by their fierce oppositions to suppress it. The first were the Apostles, at whose preaching there was great tumult in the world, to the shedding of the bloud of many, set forth by haile, and fire, and bloud mingled with them, the trees & grasse burnt vp were such, as for feare fell frō the Religion which they had imbraced: or else by the haile, &c. they vnderstand a mixed company of good and

Haimo.
Celsus.
Pannonius.
Richard. de
Santo Vitorio.
Zeger, &c.

and bad Christians gathered together from the rest of the world; of which the bad, which are the third part, are burnt vp, that is, perish by Gods iust iudgement, and are called trees because of their instabilitie in times of winds, and grasse for their frailtie.

The second ranke of Preachers set forth by the second Angell, where the successours of the Apostles in the next age, against whom the Deuill, as a great burning mountaine falleth, and the third part of the sea is turned into bloud by the destruction of the faithfull, the fishes die by the reuolting of the wauering, and many teachers who as ships had carried on others, through the greatnesse of the persecution fall away.

The third ranke set forth by the third Angell, are the Preachers of the next age, to trouble whom Heretikes rise vp, these are the Star falling from Heauen, giuing light in times past; but now making bitter, by their hereticall doctrine, the fountaines of holy Scriptures and the riuers of the Fathers, by corrupting them to maintaine their heresies thereby.

The fourth ranke set forth by the fourth Angell, are the Preachers of these last times, who are troubled by Hypocrites and false Prophets, that vnder a pretext of holinesse broach new opinions, whereby it commeth to passe, that a good part of the true knowledge of Christ is obscured, which is the darkning of the Sunne to the third part; and the true Church, which is the Moone, much diminished; and the Doctors, which are the Starres, giue not so cleare light through this meanes as before.

Some vnderstand Heretikes and heresies of seuerall ages, *Lyr.* to encounter with whom the faithfull are stirred vp by these *Bullinger.* Trumpets sounded. For first, *Arrius* infected the third part *Arctius.* of the world with his heresie. Secondly, *Macedonius* infected the Sea with his heresie, denying the holy Ghost to bee God; the Sea is the Church, so called by reason of baptisme; the fishes, Christians, who died by this heresie, &c. Thirdly, *Pelagius* fell like a Starre from preaching the truth to that heresie of free will, which was as bitter worm-wood, as being contrary to the sweet Doctrine of iustification by the grace of Christ.

Fourthly, *Eutiches* darkned the third part of the Sunne, by teaching that there was but one nature in Christ, obscuring thus his Diuinity. *Bullinger* differing somewhat from this, maketh the first Angels sounding to be in the time of the *Nazarens*, and *Hebionites*, who maintained that iustification was not by faith onely, but partly by the Law, the haile of corrupt doctrine being thus mingled with the fire of pretended zeale. The second in the time of the *Valentinians*, *Mannichees*; and *Montanists*, who as a burning mountaine sought to ouerwhelme all things. The third, in the time of *Arrius*, and *Samosatenus*. The fourth in the time of *Pelagius*.

Others parallel these Trumpets with the Scales, at the opening whereof, issued first a white horse, here is fire and haile mingled with bloud, as the effect of the Apostles preaching amongst the wicked Iewes. Secondly, a red horse, here is a burning mountaine, hot persecution stirred vp by the Heathen Emperours to the destruction of many. Thirdly, a blacke horse, here a Starre falleth from Heauen, setting forth the Authors of bitter heresies. Fourthly, a pale horse, here the Sunne, Moone, and Starres are said to be darkned, all things growing corrupt in the Church. Some interpret these seuen Trumpets of seuen great iudgements, which haue beene vpon the world since the beginning: first, by the Flood; secondly, by fire in *Sodom*; thirdly, by the red Sea, drowning *Pharaoh* and his host; fourthly, of the Canaanites expelled, &c. as *Arctius* saith.

Some vnderstand them of the degrees, by which Antichrist grew vnto his height of impiety: first, there were hot contentions; secondly, great ambition; thirdly, corrupting of the holy Scriptures by false glosses and interpretations; fourthly, grosse ignorance like darknesse following after this, euery of these euils being more dangerous than the preceding one, as the sea is not so grosse as the earth, and the riuers are purer than the sea, and the Sunne, Moone, and Starres yet aboue all: so in the corrupting of one of these there is more danger than in the other. When fire and haile are cast vpon the earth, it is grieuous; but when a burning mountaine is cast into the Sea, it is more grieuous, &c.

Some

Some particularly referre the haile and fire to the contentions in the Councell of *Nice*, the burning Mountaine cast into the Sea to the Canons made in the same Councell, touching the dignity of Archbishops and Metropolitans, &c. the Starre called Worm-wood, to the reuiuing of *Arrianisme* after *Constantines* time, and the darkning of the third part of the Sunne, &c. to the most bloody persecution of the Vandals in *Africa* vnder *Gensericus*, ann. 438.

Lastly, not to weary the Reader with more varieties, some vnderstand the iudgements of God at foure speciall times executed vpon the Iewes and wicked Heathen for persecuting the Church and seruants of God: first, the destruction of *Ierusalem*; secondly, a fearefull pestilence wasting many Prouinces in the time of *Antoninus Verus*, a bloody persecutor, chiefly *Rome* and *Italy*, and warres thorowout all the East, and *Illyricum* at the sametime, with earth-quakes, plagues, ouerflowings of waters, &c. so that nothing which might make the world miserable was wanting in his daies. Thirdly, the Pestilence of ten whole yeeres raging all ouer the world in the daies of *Caligula*, who together with his father *Valerianus*, had beene a most bloody persecutor. It beganne in *Ethiopia*, and hauing consumed the people in the south, it spread into the East, and other parts of the world, exhausting the greatest part of the inhabitants, and leauing some places altogether without inhabitants. At the same time also great stirre was in all parts of the Roman Empire except *Italy*, so as it was not a long time before. *Cilicia*, *Syria*, *Cappadocia*, were wasted by the *Persians*. *Pontus*, *Asia*, *Macedonia*, and *Grecia*, by the *Gothes*. The *Pannonians* by the *Quadi* and *Sarmatians*, &c. and vnto these he ioyneth the miseries in the daies of *Dioclesianus* and *Maximianus*, who stirred vp the greatest persecution that euer was, after that the Church had enioyed liberty foure and forty yeeres, viz. from the death of *Valerianus* to the nineteenth yeere of *Dioclesianus*. All the ten yeeres of this persecution there were great commotions of peoples, and such a famine accompanied with pestilence, that an infinite multitude died hereof. Then they would giue their most precious things for a little food, and selling their possessions for food, became very

very poore. Some ate grasse and hurtfull weeds, and some noble women went out of Cities into the country to beg. Some going about like shadowes ready to fall here and there, stretching out their hands craued something to be giuen to them, who were ready to die for hunger, and the streets and market places lay full of dead bodies, there being none to bury them. And such of the wealthier sort as escaped the danger of the famine, were consumed by the Pestilence. Fourthly, the irruptions of the *Vandals, Goths, Longobards*, and of other barbarous people into the East and West, from the yeeres 475. destroying the Emperours, and prouailing till the time of *Carolus Magnus*.

Amongst so many varieties it is hard to determine. But seeing it is most apparant, that the iudgements which should come vpon the wicked world are here figured out, in that vnder the fift Trumper they only are said to be hurt by the Locusts, who had not the seale of God in their foreheads; and vnder the sixt, that notwithstanding all which they suffered, they repented not of their idolatries and murthers, &c. whence it may be more than probably gathered, that the foure first Trum-pets tend to the setting forth of the like. I cannot assent to their expositions, which apply these things either to persecutions or heresies, or hypocrisies, or to the degrees by which Antichrist arose. And seeing the purpose of these visions is not to shew things past, but to come, that exposition referring the great iudgements of former ages hither, is to bee reiected. I doe therefore partly assent to the last exposition, applying these terrible euents vpon the sounding of these foure Trum-pets, vnto the grieuous punishments inflicted vpon wicked persecutors, at foure most remarkable times: first, at the destruction of Ierusalem; secondly, in the time of *Antonius Pictus*; thirdly, of *Galienus*; fourthly, of *Dioclesianus*. For whereas he maketh the two last one, and bringeth in the Vandals and Goths for the fourth; I hold, that there being such a distance of almost forty yeeres, there should be a distinction of these iudgements also. But how doe these apparitions agree to these iudgements, being almost euery one alike, the Sword, Famine, and Pestilence, where as in the figures first there is haile,

haile, and fire, and bloud vpon earth, then a burning mountaine in the sea, &c. euery one differing greatly from another? I answer, that the Lord did not respect so much the diuersity of euils to come, as the number of them and the greatnesse, able to make all men to turne their eyes to behold and bee amazed at them. And more particularly, these are made choise of to set them forth after the manner of the Prophets, who are wont to allude vnto some remarkable History of things past, in foretelling of things to come, though they be not of the very same kinde: for vpon the Egyptians these things were done almost according to the letter, there was haile and fire mingled together, their Riuers were so smitten, as that they could not drinke of them without dying, there was darknesse of three dayes and three nights; and finally, the red Sea like bloud, falling vpon them as a huge mountaine, became their destruction, being like fishes tumbled vp and downe in the deepe. To shew then that these professed enemies and persecutors of Christianity should be destroyed by Gods Iudgements, as *Pharaoh* and the Egyptians were, these figures are taken vp, and because they had many waies to torment Christians, the Lord sheweth that they also should be plagued many waies, and be destroyed with strange iudgements before vnheard of. For it is Gods manner to punish sinners in their kinde; the Sodomites, who burnt with strange lusts, with a burning fire from Heauen; the builders of Babel, who sought them a name, with confusion; and the enemies of the Christian Religion, who sought out strange tortures, with a burning mountaine and worne-wooddy Starre, &c. iudgements strange and terrible. And the third part of the Sea, and the third part of trees, &c. are said to bee affected with these iudgements as I thinke, because it was but a third part of the whole world where these tragedies were acted, if the parts vnknowne till of late, and yet vnknowne be considered.

Quest. 4. And I saw and heard an Angell flying thorow the Verf. 12. midst of Heauen, saying with a loud voice, Woe, &c. What Angell was this, and why is this cry interposed here?

Ans. The vulgar Latine, and *Arias Montanus*, for Angell reade Eagle, I saw an Eagle flying, but in all other Copies it

Lyra.
Pet. Damaf.
Viegas.
Ribera.

it is an Angell. Hereupon some stand to finde out why an Eagle should be vsed to cry thus, and resolue that it was one of the foure animals like an Eagle, and some *Iohn* himseife, who was hereby figured out, and some the Preachers of the last times, or some singular Preacher, who should foretell the iudgements of those daies. *Beda*, *Aretbas*, and *Ticonius* follow the vulgar: but there is the like passage againe afterwards, *Reuel. 14. 6.* where it is spoken of an Angell, putting it out of doubt that it is an Angell here also. Some will haue this Angell to be *Gregory* the great, who gaue warning of the Antichrist not about three yeeres before, *lib. 4. Epist. 34.* *The king of pride is at hand, and which is horrible to speake, an army of Priests is prepared, Epist. 38.* He iterateth the same, and addeth, He is Antichrist that shall challenge to himseife to be vniuersall Bishop.

Not much about three yeeres after, *Boniface* the third tooke vpon him this title, and his successors likewise to this day, plainly declaring the Pope to be Antichrist euen by their owne rule, which is, That the Pope cannot erre. And therefore Pope *Gregory* erred not in thus saying, but it was truth which he so seriously and often affirmed, *Hee that will be vniuersall Bishop, is Antichrist.* This, howsoeuer it be true, yet it hath no place here, for the woes proclaimed are not against the Church, but the inhabitants of the earth, by which name wicked shedders of the innocent blood of Christians are complained against vnder the fift Seale. It is more genuine therefore by this Angell to vnderstand an Angell properly, as in speaking of other Angels, who flyeth thorow the midst of the Heauen, that the sound of his denunciation might bee heard euery where, hee giueth warning of greater plagues yet to come. Hitherto terrible iudgements against professed enemies of Christianity riding vpon the red horse had beene represented, now the case of heretikes and of corrupters of Religion in the Papacy commeth to bee described in the fift and sixt Trumpers, and the finall destruction of all the wicked in the seuenth: and because these iudgements should yet be more grievous than the former, it is cried, *Woe, woe, woe*, as there were three times of execution yet to come, that if it were possible,

Forbs.
Brightman.
Pareus.

possible, mens hard hearts might be pierced, and many being brought to repentance might escape these euills. For it is Gods vsuall manner to giue warning before hee striketh, which if it be not taken, the heauier will the iudgements bee when they come.



CHAP. IX.



And the fift Angell blew his Trumpet, and I saw a Starre fallen from Heauen to the earth, and to him was giuen the key of the bottomlesse pit, &c. What is meant by this Starre, and by the Locusts coming out of hell, together with the circumstances of their description in their forme, time, manner of tormenting, and King, which is set ouer them? *Quest. 1.*

Many Writers by this Starre vnderstand the Bishops of *Rome* in their succession, when they fell from being heavenly and seeking after the saluation of mens soules, to be earthly, and to seeke more after honours and riches here: for then they had keyes indeed, but of the bottomlesse pit. And some more particularly referre this Trumpet to *Boniface* the third, who obtained of the Emperour *Phocas* to bee vniuersall Bishop: for then the fall appeared being indeed before, as is intimated in the word fallen, not falling, but now the fall was made more sensible. Darknesse arose when ignorance preuailed, and in these times of ignorance an innumerable company of religious persons of diuers orders, who like Locusts eat vp the fat and best things euery where. They sting like Scorpions when they seeme least to intend any hurt, but only such as are not marked, for God hath his Church in the midst of Popery: others which are misled by them are not proceeded against, as by persecutors before described; but vnwittingly receiue

receiue such Doctrine from them as turneth to a sting of conscience more grievous than the bodily death, viz, the doctrine of Purgatory, and of vncertainty of saluation, and of the merit of workes, and of superstitious orders, and tedious pilgrimages, and bloudy whippings, more grievous than present death. The time of five moneths limited vnto them, some vnderstand indefinitely, this being the whole time of the Locusts which lay their egges in Autumne, and being kept all winter in a thin coat, they are hatched in mid-Aprill, and perish in mid-September, and according to this they will haue the whole time of these Locusts set forth, which is all the time of their flourishing, but how long this shall bee it is vncertaine. Some resolving these moneths into 150. and taking a day for a yeere, reckon vpon 150. yeeres, for in the time of Innocent the third, ann. 1210. the warme time of their hatching came in by the new orders of Dominicans, Franciscans, Mendicants, Obseruants, Trinitaries, and Friars of the holy Ghost, in so much as Polidor Virgil saith, That no age was so fruitfull of the Religious as this. But in the time of Wickliffe, ann. 1360. they were blowne away as by a strong west wind in many places. Some vnderstand by these five months a short time only for the comfort of the godly, or five ages of six, which is the whole time of the world, and so this shall last till the sixt age. Some the whole time of this life, which is maintained by the five senses, or consisteth of five ages, infancy, child-hood, youth, mans estate, and old age. Some lastly hold, that it is alluded vnto the time of the flood preuailing vpon the old world, which was five moneths. They goe forth like horses prepared vnto battell to shew their strength, they haue Crownes of gold to shew their vsurped power ouer Kings, they haue the faces of men to shew their flattery, haire like women to shew their alluring inticements, the teeth of Lions to shew their deuouring of all. Their breast-plates for defence shew, that they are exempt from the reach of all secular power, their sting in their taile sheweth their false doctrine vnder the best pretext, for the false prophet is the taile, their King is Satan, and his Vice-gerent vpon earth the Pope, destroying all his opposites corporally, and his followers spiritually.

There

Bibliander.
Arto, ens.
Bullinger.
Chytraeus.

Ioach. Abbas.
Brightman.

Lib. 7. 3.

Ioan. Leonard.
D. Fulke.

Ambrose.
Primas.
Beda.
Richard. de
Sancto V. tore.
Thom. Aquin.
Haimo.
Forbs.

There are some differences in resolving this description, but all speake almost to this effect. Some adde vnto the Papists, the Saracens arising about the same time, and so will haue them set forth by the Locusts also. For ann. 630. they began vnder Mahomet to afflict the Countries of Arabia, Syria, Mesopotamia, Armenia, Persia, Egypt, Affrica and Spaine, and continued till about the end of the reigne of Leo Copronimus, ann. 780. at what time, though their forces were not vtterly broken, for they continued 400. yeeres, yet they were so broken, as that they could not doe such hurt as in times past. Lacanadraco subdued them in Asia, Constantine with his mother Irene ouerthrew them, and so did Nicophorus, and Theophilus, and Michael, &c. After this in Italy, being called from Babylon to their helpe, ann. 830. they proued most infest enemies, wasting all, neither could they bee suppressed, till that Otto the second ouerthrew them, ann. 980. with so great a slaughter, as that the place where, was called *The death of the Saracens* till this day. Some preterre this of the Saracens, as most agreeable to these Locusts, because they are professed enemies to Christianity, and come in great multitudes armed against them, yet where they submit their liues are spared, but by taking their children from them, and rauishing their wiues, and inthralling them to base slavery, they make their liues more tedious to them than death: and as for the time of five moneths he subscribeth to that allusion noted before vnto the time of the Locusts life. The popish sort expound this Trumpet altogether of things yet to come. For they say, that the Deuill by Gods permission shall stirre vp a great number of Heretikes towards the end of the world, who shall persecute the Catholikes and torment them diuersly: for this Blasius Viegas saith, is their common exposition.

Some by the Starre falling from Heauen vnderstand Lucifer, and therefore it is said which had fallen; he by Gods permission bringeth as it were out of hell, an infinite multitude of cruell and barbarous Vandals, who vnder five Kings which they had, swarmed in all places, namely vnder *Gundericus, Genfericus, Humericus, Trafimundus*, and *Gelimer*, most horribly tormenting the world both in the East and West. Now of all

Brightman.

Fox.

Lucifer.
Rupertus.

all these expositions, I finde that most of our side preferre the first, touching the Pope and his religions, and many things in the description doe fit so well that I would gladly ioyne with them, but that I am resolu'd vpon such reasons as I haue already set downe, that not corruptions in Religion, but plagues coming vpon the world therefore are here represented. Which being so, and the last iudgements hauing beene executed against professed enemies of Christianity at the foure first soundings; order requireth that some thing now should follow against Heretikes, as they were the next troublers of the Church. If then any great iudgement which may be fitted to this description, can be found out in the time of the Arrian heresie, it seemes most reasonable to me that this should be held to be the figure thereof. For it is not likely, that when the Lord is so carefull in setting downe the iudgements to come vpon the heathen persecutors and vpon the Antichrist of Rome, that the middle time bringing the Church to so great misery, and therefore most remarkably punished certaine hundreds of yeeres together should be passed ouer in silence, as it is if we finde not out something agreeing vnto it vnder this fifth Trumper. I hold therefore with *Lyra*, *Rupertus*, and some others, that here is a description of the *Goths* and *Vaudals*, a base and ignoble people, and in times past without name, leaping about like Locusts to make a prey of other mens possessions, and by their huge swarmes and multitudes preuailing where they came to the bringing of all things to ruine. They were first brought in by *Valens* an Arrian Emperour, about ann. 366. but fighting against him they became his destruction, for they fired the towne into which he fled, so that he miserably perished together with it. And after this, partly in *Affrike*, and partly in *Italy*, *Germany*, and *France*, euen almost all ouer the Christian world, they were most manifest scourges sent for a plague vpon the Heresies which were most rife in those times, and chiefly that of *Arrius*. And this plague continued breaking out oft times more violently the space of about 184. yeeres from the first to the last, viz. till ann. 550. in which time, when they gat the victory, no manner of barbarous cruelty was spared, in so much as Writers compare

Ruffin. l. 2. c. 13.

Victor. vitensis.

compare some of them with *Dioclesian* and *Maximianus*, the most bloody persecutors that euer were. Some were sent into banishment, and if through infirmity any could not keepe pace with the rest, they were fastened to the tails of horses, and dragged against the stones till they were piteously rent and torne. Some were compelled to carry vnreasonable burthens, and if being oppressed with the weight they went slowly, they were whipt with whips full of iron prickles, that put them to exceeding great torment. Then they which before had beene rulers of the world, were made slaues vnto a barbarous people. For *Augustulus* was compelled by them to deuest himselfe of his imperiall robes, and to goe into banishment; the Empire in the West being thence forward ruled by *Odoacer* the King of the *Rugians*, and *Theodoricus* of the *Goths*, and his successors, till that *Etius* being sent by the Emperour of the East, cut them quite off from hauing any dominion more. And yet neither then were they free from the oppression of strangers, for the *Lombards* brought in by the said *Etius*, obtained the Kingdome of *Italy*, and ruled for the space of aboue two hundred yeeres, till the time of *Charles* the great. All which History, that it may be vnderstood the better, I haue thought good to transcribe hither as I finde it to haue beene by others collected together. I haue already touched *Valens* his bringing in of the *Goths* into the East to his owne ruine about ann. 380. After him reigned *Theodosius* sixteene yeeres, all which time that sauage Nation was able to doe no great hurt. But in the daies of *Arcadius* and *Honorius*, the sonnes of *Theodosius*, they came in great multitudes, especially into the west where *Honorius* reigned. For *Radagisus* King of the *Goths*, came in the eighteenth yeere of his reigne into *Italy*, with 200000. men ann. 409. but this great multitude being dispersed and perishing by famine, he came to a miserable end: but siue yeeres after, *Alaricus* who succeeded him, besieged and tooke *Rome* and spoiled it and the rest of *Italy*. *Adolphus* succeeded him, and tooke *Rome* the second time. After him *Genfericus* came with 500000. and tooke *Rome* the third time, ann. 445. After this, *Odoacer* King of the *Rugians* tooke *Rome*, and quite ouerthrew the Empire, reigning in *Italy* fourteene

fourteene yeeres. Against him came *Theodoricus* King of the *Goths*, sent by *Zeno* Emperour of the East, who ouercomming him, reigned in *Italy* three and thirty yeeres. *Atalaricus* succeeded him and reigned eight yeeres: then *Theodatus* two yeeres, and he being deposed, *Vitiges* was made King, and reigned five yeeres; he being taken prisoner by *Belisarius*, a Captaine sent by *Iustinian* Emperour of the East, *Totilas* succeeded; vnder whom, and *Vitiges* his predecessor, *Italy* and *Rome* indured infinite miseries. *Totilas* tooke *Rome* the fifth time and razed it to the ground, burning all with fire fourteene dayes together, and so the Citizens being left harbourlesse, wandred about the fields of *Campania*, hee reigned ten yeeres; and then *Erius*, another famous Captaine being sent against him, he was ouercome, and an end was put to the Kingdome of the *Goths*. These times being computed together from the eighteenth yeere of *Honorius*, when these Locusts beganne first to swarme in *Italy* vnder *Radagisus*, vnto *Totilas* the last King of the *Goths*, will appeare to be about 150 yeeres. For the eighteenth yeere of *Honorius*, when *Radagisus* came, was the fourth of *Theodosius* of the East, who reigned 38. yeeres after; *Martianus* 7. *Leo* 17. *Zeno* 17. vnder whose reigne *Odoacer* beganne and reigned 14. yeeres, *Theodoricus* 33. *Atalaricus* 8. *Theodatus* more than 2. *Vitiges* 5. an inter regnum after that *Belisarius* had ouerthrowne *Vitiges* 2. *Totilas* 10. From *Radagisus* then to the end of *Zenos* reigne are 80. yeeres, when the Roman Empire was put downe in *Augustulus*, which time I reckon by the easterne Emperours, because that after *Honorius*, who reigned 29. yeeres, *Valentinian* the third onely reigned 30. yeeres, but after him there were many which stood so short a time, and were so vnhappy in their reignes, as that their times are not counted, as namely *Auitus*, *Richimex*, *Maiorannus*, *Seuerus*, *Anthemius*, *Olibrius*, *Glicerius*, *Nepos*, *Orestes*, *Augustulus*. From *Odoacer* to the end of *Totilas*, are 74. yeeres, which being put vnto the former 80. amount to 154. Now it is to be noted, that the Kingdome of these strangers was some yeeres before the end of *Zenos* Empire before spoken of, and the time of *Theodatus* might be two or three yeeres more than are reckoned; wherefore

fore we may deduct out of this some five or six yeeres, because this change was vnder *Zeno*, and so the time will be 148. vnto which if we adde againe the foresaid two or three, the whole will be about 150. from ann. 409. to ann. 559. This ground being thus laid, all things will most excellently agree to these troubles. For first the Deuill, who is a murderer from the beginning, intimes past a *Lucifer*, but fallen, is by God appointed for a punishment of heresie to bring in an infinite multitude of strangers, and this is his opening of the bottomlesse pit, because the purpose of spoiling, wasting, and destroying is from hell. These are compared to Locusts, darkning the aire through their multitude, as in *Egypt*, both because they had no certaine place of habitation, but preyed vpon others, and because they were not of any great power to hurt, but by reason of their great multitudes. They hurt like Scorpions, because when *Valens* first brought them in, they came as helpers, but after a while they proued most mischieuous to Christendome; as the Scorpion looketh pleasantly, and putteth to no paine at the first, till after three daies, when the torments of his stinging are most grieuous and kill, for which cause also their sting is said to be in their taile. Yet there is a difference from the Scorpions sting, in that these only torment and kill not, and torment such onely as want the marke of God in their forehead. For though many in these warres were slaine, yet the Empire was but wounded as it were, and not for euer destroyed, seeing after a certaine time it reuiued againe. And it is the state in generall whereof it is spoken, when he saith, That they should not kill, but torment them. As for the exception of the sealed ones, whereas it may seeme that they were hurt most, for so much as the Orthodox were most persecuted by the *Goths*, being partly after a time drawne to be *Arrians*. This exception I take it, is made to note that such as were not sealed, but turned away after Heresie, were the cause of this mischiefe, neither could the Elect receiue any dammage hereby, seeing all outward calamities suffered for Gods sake are turned to an inward aduantage vnto them. The time of five moneths being resolved into daies, is iust the foresaid terme of 150. yeeres, a yeere being vnderstood

stood by a day, as is frequent in prophesies. It may also bee applied vnto the five times of *Romes* vanquishment in the compasse of these yeeres. The state being thus often ouerturned, and they who were wont to bee Lords of all into seruitude reduced, their houses fired, their wiues rauished, their riches comming into the possession of others, and themselves exposed to extreme pouerty and want, harbourlesse and comfortlesse, no manuell though they desired rather to die, expecting no end of these miseries. To shew the warlike manner of their comming, they are further likened to horses prepared vnto the battell; to shew the soueraignty to which they attained, Crownes like gold are ascribed vnto them, to shew that they were no true Locusts, but onely of their quality and condition, they are said to haue the faces of men, and the haire of women to shew their barbarousnesse, and the teeth of Lions for their deuouring and cruell tearing in peeces, none being able to withstand them in their time. Their iron breast-plates shew their might, their wings their swift and sudden comming, their noise their hideousnesse in their comming. Their terme of five months is againe repeated, to make the Allegory taken from true Locusts to hold the better, seeing this is the whole terme of their life, as hath beene already shewed, and therefore it is set forth by months, and not by daies. The Angell of the bottomlesse pit, a murderer and destroyer, is said to be their King, to note out by whose instigation they came forth, and vnder whose banner they fought, although God vsed them herein as instruments to execute his iust iudgements. And thus I haue by Gods grace fitted a most kindly exposition to this most hard and mysticall passage. Whence we may see, that besides ordinary, God hath vexpected waies to plague wickednesse withall, and to abate the pride of those that are most potent and thinke themselves most secure. And whosoever are the instruments to execute Gods will in this kinde, can doe nothing no longer time than he permitteth them. And howsoeuer the godly being mixt with others parrake in outward miseries, yet nothing shall be able to hurt them, God hauing a speciall care at these times ouer them, so that they haue wherein to reioyce when all things

things are confounded; for no hurt, which is an hurt indeed, can come to them, seeing these outward things are but shadowes, and as the superfluous haire of the head, in losing whereof there is no detriment, as *Chrysostome* and *Augustine* speake.

Quest. And the sixth Angell blew his Trumpet, and I heard a voice from the foure corners of the altar, &c. Loose the foure Angels bound in the great riuer Euphrates. And these foure Angels were loosed, being prepared for an houre, for a day, for a month, and for a yeere. Who are these foure Angels? What voice commandeth their loosing, and what is meant by the time of an houre, day, &c. for which it is said they are prepared?

Ans. Some by these foure Angels vnderstand two Popes, *Lynn.* and two Emperours; *Symmachus*, and *Laurentius* an Antipope, *Pet. Aureolus.* and *Anastasius* Emperour in the East, an Eutichian Heretike, *D. Ant.* and *Theodoricus* King of Italy, an Arrian, about ann. 502. For these two in contending for the Popedom, this Emperour and King in standing for their heresies destroyed a great number of people, which they were ready to doe before, but now being loosed put it in execution; and they are said to be bound in *Euphrates*, because it was the bounds of the Roman Empire. Some, which desire to draw men a farre off, that they may not looke at the Pope and Papacy, expound this of all the Devils in hell which are now bound, but shall be let loose in the time of Antichrist to make such hauocke in the Church, destroying and killing of Catholikes, so as the like was neuer done before, and this, *Viegas* the Iesuite saith, is the common opinion. But neither of these expositions can stand; nor the first, because it is much forced to expound the Angels bound in *Euphrates* of such as liued a farre off, and farre distant one from another; nor the second, because it is a iudgement vpon the world for sinne, nor a triall of the Church by further persecution. And it may bee plainly found out to haue beene already fulfilled, and therefore in vaine applied to future times.

There is then a third exposition embraced by all ours, by which the *Saracens* and *Turkes* are vnderstood here, to haue beene loosed at this sounding, to become a scourge to Popery, the

the last and greatest trouble of the Church of God. This sixth Angell founded vnto iudgements vpon the idolatrous Papiſts the great corrupters of religion, set forth before by the pale horse, after that the *Goths* were put down, who were sent for a plague of Atrianisme. Now although the *Lombards* were the next iudgement in *Italy*, yet because there will be a fitter place to figure them out in another vision, Chap. 13. the Spirit of God proceedeth hereto the *Saracens*, the greater and more vniuersall iudgement. The voyce which was heard speaking to the sixth Angell from amongst the foure hornes of the Altar, is by the consent of all, the voyce of the Lord Iesus, who had suffered, and was sacrificed for our sins: he uttereth his voice, not from the midst of the throne, where he stood, but from the midst of the Altar, vnder which it is said before, the soules lay crying for reuenge; to shew, that their cries were heard and preuailed to the producing of the grievous euils following. They were answered before by signes, for the Angell tooke coales from the Altar and threw them downe to the earth, whence insued thunders, lightnings, and earthquakes: but now by a liuely voyce commanding to loose the foure Angels bound at *Euphrates*, who stood alwayes ready at an houre, day, moneth or yeere, that they might goe forth to kill, and destroy, and come vpon these grosse corrupters of religion with innumerable and inuincible armies of *Saracens* and *Turkes*. Some vnderstand by these foure Angels, foure chiefe rulers of the *Turkes* stirred vp by the euill Angels, which are deuils, ann. 1300. For after a great ouerthrow receiued by the *Scythians*, recollecting their forces againe, they diuided that part of *Asia* which they held amongst foure Peeres, *Carmannus*, *Sarchanes*, *Calames*, and *Ottoman*; there was also for a time a fift *Amurins*, but the gouernment was soone reduced to foure againe. They are said to be loosed, when they began to preuaile on this side *Euphrates*, which was not till about this time. For howsoeuer they did much damnifie the Romans before, yet they were made still to retire by the *Catalaunes* vnder the reigne of *Andronicus*, who put them to flight and kept them in great awe, but not pursuing their victory, but returning home they brake out, and in a short space possessed

Brightman.

Gregor. lib. 7. 1.

Gregor. lib. 7. 2.

sed themselves of the holy land, held till then by the Christians, and in other places also did greatly enlarge their dominions, whereunto they were more inabled by growing to a monarchie vnder *Ottoman*, after that they had beene a while diuided vnder foure. The time of an houre, day, month, and yeere, according to this, is applied to the continuance of the *Turkish* greatnesse, which counting a day for a yeere, is 396. yeeres, and so shall haue end ann. 1696. for so much as it began 1300. And vnto this of *Brightmans* agreeth *Fox*, as touching the time when this taketh place, though not in the particular exposition of these foure Angels, & of the houre, day, &c. Others vnderstand the *Turks*, with all that ioined with them from the first beginning of their preuailling, about ann. 620. in the dayes of *Mahomet*: for there were foure sorts of people, who ioined together, *Saracens*, *Turkes*, *Arabians*, and *Tartarians*. These are said to be bound in *Euphrates*, which is a great riuer descending from the mountaines of *Armenia* thorow the midst of *Caldea* and *Babylon*, because this riuer was anciently the bound of these barbarous people, past which they came not to infest the Romane Empire, till the time of *Heraclius*, who called forth the *Saracens* to helpe him in his war against the *Persians*, but dismissing them without their pay, they being hereby incensed, vnder their Captaine *Homar* ioined vnto them the *Arabians*, &c. and inuading the Romane Empire, in a short time subdued all *Arabia*, *Palestina*, *Egypt*, *Affrica*, *Cyprus*, and *Asia* the lesser, euen to *Bizantium*, and afterwards *Spaine*, which they held till ann. 1488. in the time of *Ferdinand* king of *Castile*, grandfather to *Charles* the fift. These foure peoples came together at the last vnder one *Sultan Ottoman*. They are set forth by the name of Angels, because they were sent of God to punish the wickednesse of Christian people. They were ready for an houre, a day, &c. to note their sudden comming and growing to such a greatnesse, and their armies are all figured out afterwards by horsemen.

Some vnderstand here the foure Angels of Chap. 7. which held the winds, because their loosing hath not hitherto beene set forth, and by the horses appearing, vnderstand the *Goths* sacking *Rome* foure times, and by putting downe the secular

Fox.

Bullinger.
Iulius.
Pareus.Andreas.
Grassius.

Empire made way to a spirituall, by the horsemen the *Remane* hierarchy. But this is nothing agreeable to our purpose, neither can I stand to examine the reason of bringing them in here, which haue beene so aptly fitted to another place. I hold it most cleare and euident, that this passage doth properly belong vnto the *Saracens* and *Turkes* with their associates, being foure in number; so populous, and hauing vpon such a sudden ouer-runne so great a part of the world. For vnder *Homar* succellour to *Mahomet*, a great part of *Syria* and *Egypt* were subdued by them, hauing before taken *Damascus*, *Gaza*, and *Ierusalem*. *Ormisdas* the King of the *Persians* at that time called to his aid against them the *Turkes*, who soone after killing him, ioyned with the *Saracens* as one people, and wanne *Cilicia*, *Cappadocia*, *Mesopotamia*, *Cyprus*, &c. Vnder *Homan* their next king, they wanne *Affrica* and *Babylon*, and so to the number of one and twenty more, successiue they were alwayes enlarging their bounds till ann. 832. their chiefe Gouvernor being called *Calypha*, which signifieth a general Lord, and the gouernours of Prouinces, *Sultans*. After this, the *Sultans* growing ambitious, fought one against another, and against the *Calypha*; which opportunity the *Turkes* taking, committed many rapines, and enriching themselves, at the last challenged to themselves the Empire of *Asia*, creating one *Zadoc* their Emperour ann. 1051. after whom diuers reigned, more and more enlarging their bounds, till ann. 1240. the *Tartarians* subdued them but in the dayes of *Ottoman*, ann. 1300. they recovered againe their former Empire, and further subdued *Constantinople*, and haue exceedingly shaken the state of Christendome in these neerer parts, as all men know. And the time of their first beginning agreeth best to our purpose, being not much aboue one hundred yeres after that the plague by the *Gothes* was ouer, so that I cannot assent vnto them that will haue the yeere 1300. designed here, when the *Turkes* recovered againe their greatnesse, and grew more potent than euer before, seeing there is no iust reason, if we proceed as we haue begun, to exclude, but rather to include the *Saracens* with the *Turkes*, seeing together they haue beene many yeres, and are one common plague sent of God, and are vnited in one and the same religion.

Now

Now to fit euery passage in the Text vnto them, *vers. 14.* when it was the Lords will that they should come and plague the world on this side *Euphrates*, hee declareth it by bidding the foure Angels bound in *Euphrates* to be loosed, because as there are good Angels to excite vnto good actions, so there bee euill ones to instigate vnto euill, to rapine, murther, and bloud-shed. The Deuill had no power before in these barbarous people, because not appointed by God, but prohibited from inuading the Christian territories; but now he hath licence, and foure are said to be loosed, because they instigated foure peoples. And there needed no more but to loose them, for they were most ready at an houre, &c. whether the Lord would haue them goe forth at an houres warning, or a dayes, or a moneths, or a yeres, so that whensoever he should say, goe this houre, or this weeke, &c. they were most expedite. As for Master *Brightmans* calculating of the time that the *Turkish* monarchy should continue, it seemeth to be forced, both because it is here onely shewed vpon what warning they were ready, and not how long they should tyrannize, and because the accounting of a day for a yeere holdeth not so currently in this place, in respect of the houre also mentioned. They kill the third part of men, such great slaughters did the *Turkes* make where they came, that of three parts, not aboue two escaped. *Vers. 16.* The number of their armies of horse two millions of millions. Neuer was there seene such an army of horsemen together, neither is it possible, but by an hyperbole an infinite number is put for a wonderfull great number. And truly the armies of these people haue exceeded in number: *Baiazet* was once in the field with 500000. and *Tamerlan* the *Tartarian* with 1300000. *Vers. 17.* Their brest-plates of fire and Iacynth, and brimstone, the heads of the horses, as of Lions. This sheweth, how they should waste the world of people by all meanes, euen as a deuouring fire and brimstone, which (I take it) is added in alluding to hell, which burneth with fire and brimstone. For as the rage of that cannot be withstood, no more could these bee withstood in their time, and as that fire is the most hideous of all fires, so these haue beene the most terrible of all people. Their *Iacynth* colour is red, or yellow, or blew, as the

the Lillie signified hereby. Their lions heads shew their fiercenesse, *Fire, brimstone, and smoke went out of their mouths.* They did euen breath out cruelty, threatening destruction to such as withstood them; if the great *Turke* doth but speake the word, the greatest of his subiects dareth not but submit, euen vnto the death, yea to the execution of himself. No *Sanneherib* hath euer spoken more proudly and minaciously, than hee hath beene wont to doe. *Their powers are in their mouthes, and in their tailes:* The Locusts power was in their tailes onely, for they spake not against Christianity in generall, but were ready (though in a corrupt manner) to entertaine it: but these as professed enemies desie Christianity, and make war against it, and by cruelty and deceiueablenesse seeke to draw as many to Mahometisme as they can; and thus they destroy both soules and bodies. And because they are said to haue lions heads, as the Locusts Lions teeth, and it is the property of a lion to kill with his taile; they kil also with the taile, as they did being first called vpon for aid, but turning to be destruction to such as called them; as the serpent proueth to him that receiueth it.

Vers. 20. The rest neither repented that they should not worship Devils, nor images of gold, &c. Vers. 21. Neither repented they of their murthers, &c. In these words is set forth the obstinacy of the Papists, and it is made yet more euident, that the *Turkes* were sent for a plague of their superstitions and corruptions. And the euent answereth the prediction, for they are as great worshippers of images, as great murderers & fornicators as euer they were. Neither can this be applied to any but them, seeing they onely of late dayes haue beene notorious for their idolatries, and massacres, and whoredomes also, which haue beene obserued by all the world.

And whereas Devils are mentioned, the worshipping of whom, it seemeth, cannot be charged vpon them, let their delusions by apparitions, and voyces vttered at the Sepulchres of Saints, and by images be considered, and I doubt not but the indifferent arbiter will acknowledge that these things come from Devils, who are worshipped vpon an imagination that they are the Saints. Againe, an idoll is nothing, saith the Apostle, but what is sacrificed to idols, is to Devils. Wherefore
let

let not vs that haue repented, and so are spared from the *Turkes* inuasion, make a relapse againe, but praise God for this mercy, and pity their obstinacy and blindnesse, which know not the time of their visitation.



CHAP. X.



*And I saw another strong Angell comming down from heauen, compassed with a cloud, and a rainbow vpon his head, &c. Who is this Angell? What little booke open is it that he holdeth in his hand? Why doth he stand so strangely one foot vpon the sea and another vpon the land? What meaneth his loud cry, and the seuen thunders vttering their voices thereupon, which must not be written? And why doth hee sweare so seriously, that time shall be no more but during the sounding of the seuenth Angell? And what is meant in that *Iohn* is bidden to eat that little booke, &c. for all these things doe so hang together, that they must needs be expounded together?* Vers. 1.

Ans. It is to be vnderstood, that all these things come vnder the sixth trumpet, and therefore are to bee referred to the same times, though perhaps beginning somewhat after the iudgements before declared. Hitherto hath beene nothing but matter of terrour by fierce enemies in infinite multitudes, destroying a world of people for idolatry, murthers, fornications, &c. Now because the Lord had some people in these most corrupt times, which read and cleaued vnto the Scriptures, and impugned hereby those grosse corruptions, though with danger of their liues, and prospered in respect of their cause in so doing: it seemed good vnto the Spirit of God by some figure to shew this also, and the figure is an open booke in the hand of a strong Angell, eaten vp by *Iohn*, which was sweet in his mouth, but bitter in his belly. And againe, in the

next

next Chapter a reed giuen vnto him to measure the temple, the outward Court being left vnmeasured, as being trampled vnder foot by the Gentiles two and forty moneths; in all which time, the two witnesses of God prophetic in sackcloth, &c.

This being thus generally premised, I come now to the particular *Queres*. This strong Angell, by the consent of most Expositors, is the Lord Iesus, who hath a rainebow about his head, to shew the security brought vnto men by him; is clothed with a cloud, that is, the nature of man; his face shineth as the Sunne, because he is the light of the world; his feet like pillars of fire, to shew that his ministers propagating the Gospell, kindle a fire of seruent loue where they come; one foot being set vpon the earth and the other vpon the sea, set forth his dominion ouer sea and land. *Lyra* vnderstandeth the Emperor *Iustinus*, and his Nephew *Iustinianus* about the yeere 518. who held a little booke open when he wrote his Epistles against the *Arrians*, in fauour of the Orthodox.

Lastly, some vnderstand an Angell properly, either *Gabriel*, or some other, perhaps the same that was before so desirous to haue the booke opened, *Chap. 5.* but all the scales now being opened, and men not being moued to repentance, it is precisely noted in the Chapter before going, he commeth againe roaring as a Lion, so loud, as that thunders Echo-like are heard, and protesteth that time shall be no more, &c. that men might hereby at the least be awakened & made to repent. And vnto this doe I subscribe, because I see no necessity of vnderstanding Christ by an Angell here, but rather as the word soundeth: for it is expresse in none other termes but *ἄλλος ἄγγελος*, another Angell, that is, another such, as the Angels blowing the trumpets. When Christ is set forth by this name, it is alwayes with some addition, as the Angell of the Couenant, &c. Moreouer, what need was there that Christ should now leaue his royall throne in heauen to come downe to the earth, when hee had many ministers fit for this seruice; and indeed, this cannot well be applied vnto Christ, seeing it is expressely said, *The heauens must containe him till the time of restoring all things*. Whereas the apparition of a cloud, raine-bow,

Chytræus.
Bullinger.
Aretius.
August. &c.
Brightman.
Forbs, &c.

Lyra.

Arethas.
Andreas.
Abbas. Ioach.
Fox.

A. 3.

bow, &c. may seeme not to agree to an Angell indeed: let it bee considered, that the Angels in heauen doe partake with Christ in his glory, as the Saints doe; and then it will not seeme absurd that an Angell should bee set forth thus descending, all making for the honour of God and of Christ, to whom they are ministers, being glad with so great glory. The little booke opened, some will haue to be the same which before was said to be sealed. Some the holy Scriptures, the opening and right vnderstanding whereof, after that they had beene long kept shut in the time of Popery, is here figured out. And this seemeth to mee to agree best, for the other booke must needs be very great, out of which so many horses issued, and other things appeared, this of the Scriptures is but a little booke in compariton. Moreouer, the contents of the other booke were before declared, and therefore superfluous it was to propound it againe. One foot set vpon the sea and the other vpon the land, some vnderstand to haue beene done, to shew Christs dominion ouer sea and land, euen in the time of persecutions, when he might seeme to haue beene cast out of his possession. Others allegorically, by his feet vnderstand the instruments of rearing vp the Gospell againe, and so apply his right foot vnto the most famous, and the left to others of lesse note, these were set vpon sea and land, when all sorts of people were admonished by them. But there needeth no such curiosity here, for what doth he come to foretell of, but the approach of the end of the world? Which for so much as it consisteth of sea and land, how could hee addresse himselfe more fitly to tell of the destruction of it, than by this gesture of setting his feet vpon sea and land, and lifting vp his hand to heauen.

Touching his loud cry, and the seven thunders hereupon vuttering their voyces, which *Iohn* must not write; these things serue further to declare the terrour of this messenger sent from heauen: for when the Lion roareth, the beasts of the Forrest tremble, so when this Angell is set forth roaring so loud that a thundering noise reboundeth againe from the sound of his voyce, the Lord would haue men to tremble at it, and repent, and turne to the Lord from their sinnes, wherein they are noted.

Pareus.

Aretius.

Pareus.

Bullinger.

Forbs.

Brightman.

Tho. Aquin.

Beda.

noted hitherto to haue persisted. The things vttered by the thunders the Lord will not haue written, because in all likelihood they were copiously set forth in other parts of holy Scripture, nothing being more frequent than to admonish to repent, and to threaten the impenitent. And the thunders are said to be seuen, which is a number of perfection, to shew that many terrours should come vpon the world, if haply they would be roused vp hereby. Others by these thunders vnderstand the ministers of these times, who like sons of thunder cry aloud to moue men to repentance, and the number of seuen is vled, to shew that they are guided by the Spirit, with his seuen-fold gifts, neither doe they vtter any thing but from Christs mouth, whose ecchoes they are. What they vtter must not be written, because there are some mysteries which should not be knowne now, but are reserued for after times. *Pareus*, as he referreth all things here in common to all the six trumpets before going, as matter of consolation to the godly, so hee vnderstandeth the ministers in the time of persecution, who did not forbear to vtter their thundring voyces against Tyrants, though vnto deafe eares; which is noted, in that *John* is forbidden to write: for when any thing is spoken or writtē, but not regarded, it is as if it were not written. And this is spoken, that Gods ministers might not be discouraged, but account of their ministry as most precious, & therefore sealed vp, though vnprofitable to saluation to the wicked world. Let the reader follow which of these he wil, but the first seemeth to me most naturall and lesse strained. *Pareus* mentioneth other words here vled in some copies, as *καὶ ταῦτα γράψον*, in *Andreas*, and *Bibliaregia*, *pro καὶ ταῦτα γράψον*, but all commeth to one; After these things write againe, and write not these things. Touching the oath here taken, it is to assure vs, that it will not bee long before Christs comming to iudgement, but vnder the sound of the seuenth Angell, that none might deferre the time of their repentance. And yet, for so much as the time of this Angels sounding is vncertaine, though we may know when it beginneth, the iust time of the Lords comming to iudgement cannot hence bee gathered. Wherefore that straine of some (which make the seuen seales and trumpets to parallel one another,

Brightman.

Pareus.

Pareus.

Napier.

another, and to containe euery one an equall portion of time, viz. either two hundred and fifty yeere more or lesse, and from this ground determine of this time of iudgement) is to be declined as erroneous, seeing these times haue appeared to bee vnequall, some one being as long as two or three others. And he calleth the Lords comming to iudgment, & the consummation of this world, the mysterie of God by the Prophets foretold, because it is hidden from most men, and yet apprehended by faith onely, but the Prophets did not cease from time to time to speake of it. Thus all Expositors agree but onely *Brightman*, who expounde *ἡ ἔσχατος*, delay; and the mystery of God of the calling home of the Iewes, and of their flourishing estate, after this their calling foretold by the Prophets. So that he will haue this booke to extend no further, but to the accomplishment of this mystery. But for so much as plaine mention is made of the rising of the dead vnder the seuenth trumpet to come to iudgement, *Chap. 11. vers. 18.* it is euident, that the mystery to be finished here mentioned, is the consummation of the world, and not the vocation of the Iewes. Touching the eating of this little booke, *John* is herein made a figure of those instruments, whom God meant to vse to set open the Scriptures, after that they had beene so long shut vp. *Ezech 3.* For by earnest studying they did euen deuoure this booke, taking great pleasure in this study, but afterwards it was an occasion of much suffering, set forth by the sweetness in the mouth and bitterness in the belly. Thus most Writers agree, but some vnderstand this of the person of *John*, who was to returne from banishment, and to preach the Gospell againe. But the extent of his preaching here mentioned is so great, as that it cannot agree to his person, who preached onely in *Ephesus* a few yeres after this. Againe it is vnder the sixth trumpet, long before which *John* was departed. Some thinke that *John Andreas* shall liue againe in the dayes of Antichrist, and come and prophesie with *Enoch* and *Elias*. But this is a fond phantasie, the truth hath already beene shewed, whereupon wee may build, because confirmed by experience. The word of God being shut vp in the time of Popery, hath long agoe beene set open againe by the hand of a strong Angell, and it hath beene prophesied

Brightman.

Ezech 3.

Rupertus.
Thom. Aquin.

Andreas.

phesied againe to many Kings, Peoples and Nations: and although it be opposed to this day, and Popery oft getteth the vpper hand in sundry places, yet herein the truth suffereth but as in the time of the Primitiue Church, it was about three hundred yeeres before that it was generally receiued then: so that the time of iudgement, when an end shall be put to all things, cannot be farre off, and this should moue euery one of vs to turne speedily to the Lord by true repentance, and to beare patiently any aduersity for the Lords sake, nothing doubting, but as the holding forth of this open booke hath beene already accomplished, and the preaching againe after so long a time of silence, so whatsoever is here further auerred by the same Angell of the consummation of this world shall also vndoubtedly follow, and yet a little while he that shall come will come and will not tarry.



CHAP. XI.

Verf. 1.



Quest. 1.

AND there was given me a reed like a rod, and the Angell stood and said, Arise and measure the Temple of God, & the Altar, and those that worship in it. And the outer Court of the Temple cast out, &c. What is figured out by this measuring, & the leauing out of the outer Court to be troden vnder foot by the Gentiles 42. months?

Who are the 2. witnesses that prophesie in sackcloth, & what time is designed by their 1260. dayes? What are the miracles done by them, and the beast that killeth them? What time is meant by three dayes and a halfe, wherein their dead bodies should lie vnburi'd? And what is their rising againe, and being called vp into heauen? And lastly, what is the great earthquake shaking the great city, so that the tenth part falleth, and seuen thousand men are slaine, and what city is this cal-

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led Spiritually *Sodome* and *Egypt*, where the Lord was slaine?

Ans. These things are very obscure, and therefore Interpreters are much diuided about them. *Lyra* is the most absurd, referring this to the feast of the dedication of the Temple, ordained by Pope *Felix* about ann. 525. as if he had beene figured out. Here *Pareus* telleth of some, that vnderstand this literally of *Ierusalem* and the Temple there, the reedifying of which is here figured out: but this cannot stand, because not onely the Court, but Temple, and Altar, and all are troden vnder foot of the Gentiles, neither shall this Temple or Altar euer be reedified againe.

The Papists generally grounding vpon the opinion of the ancients, referre all to Antichrists time, who they thinke is yet to come, and shall reigne three yeeres and an halfe, but *Enoch* & *Elias* shall resist him, doing many miracles, &c. The consent of antiquity, I confesse, may much moue, and is indeed to be regarded in matter of faith, when with one consent they giue the sennie of any place of Scripture, which requireth not experience for the better vnderstanding thereof. But the things here set forth being of that nature, that they cannot be so well vnderstood, till that in procelle of time the euent giueth some light to the prophesie, it is no derogation from the ancients herein to goe from them, especially when by euident reason it appeareth, that they haue erred in their iudgement. And *Bel-larmine* himselfe consenteth, that the Fathers haue erred much about the Antichrist, because they saw not the histories of future times. Neither yet are the ancient Fathers for the comming of *Enoch* and *Elias* in person, for *Ierome* calleth them *Iudaizers*, who thinke that *Enoch* and *Elias* shall come againe in person: for he saith, The Iewes and Iudaizing heretikes thinke, that *Elias* shall come againe and restore all things; but to this Christ answereth, when being demanded about the comming of *Elias*, he saith, *Elias* indeed shall come, and if ye beleeue it, he is already come, by *Elias* meaning *Iohn Baptist*.

Moreouer, that this is an error is plaine; 1. Because it is impossible, that any man should effect so many things in so

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short

Reas. 1.

Lib. 3. de P. R. cap. 5.

Ieronym. in Malac. ad Maximianum, & Alexandrum, cap. 4.

Irenaeus.
Iustin. Martyr.
Enoch Cyprian.
Ierom. Basil.
Chrysost. &c.

The Antichrist
expected by
the Papists
confuted.

short a time, as they say, Antichrist shall doe, that is, bee receiued of all the Iewes for the *Messiah*, build the Temple in three dayes, ouerthrow the *Turke*, the *Persian*, the grand *Cham*, and *Prester Iohn*, kill the three kings of *Egypt*, *Libia*, and *Ethiopia*, build vp *Rome* burnt with fire, and sit there as a Monarch persecuting the Christian religion in all parts of the world.

Reas. 2. 2. Because at the end of this time they say Antichrist shall bee destroyed, and from his death to the end of the world shall bee but fife and forty dayes, and so the very day of iudgement shall bee knowne, contrary to the consent of all Scripture.

Reas. 3. 3. Because the things in this booke set forth are said to bee such, as must shortly be done: now for so much as a great part of the booke is spent against Antichrist, it cannot be, that his time should be put off so long, or be so short when it commeth, seeing it occupieth the greatest part of this prophesie comprehending the whole time of the Gospell. Yea, the Apostle *Paul* saith plainly, that the mysterie of iniquity did then worke.

2 Thess. 2. 7.

Bullinger.

Fox.

Pareus.

Brightman, &c.

Lastly, Antichristianisme is a mysterie that is so covertly carried, that Antichrist can hardly be discerned when hee is come, so that many shall be deceiued which were not so, if he were a professed enemy and had *Enoch* and *Elias* to fight against him. Our Diuines generally hold, that there is set forth a reedifying of the spirituall Temple of God, being ruined and almost razed to the ground by the fury and malice of the enemies thereof, as in the like figure, *Ezech. 40. &c.* is set forth the reedifying of the materiall Temple being destroyed by the *Babylonians* after their returne from captivity. Euen as when one is set to measure ground for any building to bee set vpon it, it doth argue an intention to build there. Now as the Temple of old did consist of an house called the Temple and an Altar, and such as came to worship there, so the spirituall Temple is described by way of allusion to it, by these parts.

2. But touching the outer court there is difference in the reading. *Pareus* following *Luther*, and the copies of *Robert*
Ste-

Stephanus, readeth it the inner Court, but *Aretas* the outer, and so *Arrius Montanus*, *Oecumen. August. Beda, Tho. Aquin. Abbas Ioachim, Rupertus, Haimo, Beza, &c.* But the difference in the sence is nothing, the Court whether inner or outer is left vnmeasured to figure out the power which the Gentiles should haue there euen in the time of the repairing of the decayes of Gods Church, by oppugning error, and teaching the truth. But what is meant by the Court is hard to determine. Some vnderstand the Popish Clergy, which together *Pareus.* with the Pope haue apostatized from the truth, these are not *Bullinger.* to be measured but left out, as aliens from the grace of God, and sily are they set forth by the inner Court, which was the Court of the Priests. Some vnderstand all the Papists, which *Brightman.* by this figure are set forth to be more than the professours of *Forbs.* the truth, as the Court was greater than the Temple, and the *Grassius.* city yet farre greater than it: so the Lord would hereby shew, that in the time of light for a long time the Pope should haue the most followers still. By treading vnder foot is meant their subiection to the Papacy, and the maintainers of Popery are called Gentiles, because in their idolatries and ceremonies most like vnto them.

One hath a singular opinion by himselfe touching this *Fox.* Court and these Gentiles, for hee vnderstandeth the *Turkes*, and the nations subiect vnto them, these are left out, because when the Church should be reedified in these latter dayes, this reedifying should not extend vnto them, but they should be vnder the heathen *Turkes*. For mine owne part, I am much affected with this last, but so as that I thinke the Papists are not to be excluded, who keepe a great part of the Christian world vnder their superstitions also, as the *Turke* doth vnder his; wherefore I resolue that both are here meant, the *Turkes* are Gentiles, because out of the *Israel* of God; the Papists are Gentiles, because idolatrous and superstitious like the Gentiles. They together then tread vnder foot the court of Gods house, by holding vnder the greatest part of the world, which formerly hath beene Christian, euen still in these dayes of light, the one in the East, the other in the West.

3. Touching the time of two and forty moneths some vnderstand

Bullenget.
Pareus, &c.
Centur. Mag-
deburg.
Iulian.

Brightman.

FOX.

vnderstand a short time, but indefinite. 1. Some vnderstand the time when the outer Court should thus be troden vnder foot, by the Pope, and so they count from the beheading of *Iohn Baptist*, resolving these moneths into dayes, 1260. and reckoning them for yeeres vnto *Boniface* the eight, ann. 1294. out of which foure and thirty being deducted, being the age of Christ, not long before whom *Iohn* suffered, there will remaine 1260. 2. One reckoning these moneths by dayes, and taking the dayes for yeeres, not according to the *Iulian* account, whereby two and forty moneths make 1278. dayes, but according to the *Egyptian*, falling short in this summe eightene dayes of the *Iulian*, will haue the time accounted so much short of 1260. as it exceedeth by the *Iulian* account, and so vnderstandeth here 1242. *Iulian* yeeres, which time hee beginneth in the dayes of *Constantine*, ann. 304. and extendeth it to the Councell of Trent, ann. 1546. All this time the outer Court was troden vnder foot through the heresies that preuailed, and the two witnesses the old and new Testament prophesied in sackcloth, but then they were killed by the authorizing of one corrupt translation onely, and falsifying their Expositors, who had anciently giuen life vnto them by their sound expositions. 3. Another vnderstandeth the time of the *Turkes* tyrannizing, from *Ottoman* to the last that shall be, which here reckoneth by Sabbaths of yeeres, making euery month such a Sabbath, as *Daniel* doth a weeke, and so the whole summe of yeeres 194. But experience sheweth this to be but a coniecture, because the *Turkish* tyranny continueth still, it being now farre past the time thus calculated. For *Ottoman* was ann. 1300. vnto which adde 294. and it will amount but to 1594. As for that of *Brightman*, it were to bee wished that it were so, for according to his account, we should soone bee deliuered both from *Turke* and *Pope*, who I feare haue a longer time to continue than he imagined. But here is both a difference of eightene yeeres, and the two and forty moneths of the Popish Gentiles doe not thus agree, much part of this time the Church being put to it, and the Scriptures wronged by the *Arrians* and other Heretikes, and not by this Antichristian sect, who are not obserued to haue gotten such an head,

head till about Ann. 600. Of the second opinion there is lesse probability, seeing it is not set downe when this treading vnder foot should be, but how long it should endure. And as for the first exposition, it were strange that no certaine time should be meant here, being measured out thus by so many moneths and dayes, when as both in *Daniel* and *Ieremie*, and other Prophets, it hath alwaies beene found that a certaine number named, hath noted out a certaine time. There is another exposition therefore onely remaining, whereby so many yeeres are meant as there are daies in 42. moneths, that is, as the Spirit of God immediatly directeth vs, 1260. according to the *Egyptian* account, reckoning thirty daies to a moneth, for by this account it is most probable also that the Lord would haue vs goe, because Egypt is afterwards here mentioned. The time then of the *Turkes* tyranny must be 1260. yeeres, and as *Turke* and *Pope* haue the same beginning and continuance, for History sheweth that they beganne together, and as 42. moneths setting forth thus long a time, are here jointly ascribed to the Gentiles treading the Lords holy City vnder foot, so Chap. 13. 42. are particularly ascribed vnto the Pope. Now the time of both their beginnings is notoriously known to be ann. 606. then *Mahomet* broched his Alchoran, and *Boniface* the third obtained of *Phocas* to be vniuersall Bishop. If then we reckon from hence, by adding to 1260. the end of their time will fall out, ann. 1866. The Locusts were a plague but of five moneths, but by these the Church is exercised more than foure times double thus much, onely the comfort is, the Temple, &c. is measured, to signifie the preservation of the Church, especially after the opening of the Booke, so that there shall still be certaine Nations so defended from them, as that the truth shall be there maintained during this whole time. The Lord Iesus, vnder whose Banner we fight, and for whose honour we stand, suffer not his Temple to be any more by *Pope* or *Turke* inuaded or lessened in the number of those that worship in it, till the full time of the destruction of these deadly enemies shall come, and of the Lords taking of all the Kingdomes into his owne hands, but rather increase this number, taking pity vpon the infinite multitude of poore

Pareus mentioneth this as being followed by some, and most approved by himselfe, if a certaine time be here determined.

Mat. 24.

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seduced soules, and giue vs all faith and patience whatsoever he hath appointed vs to suffer for his truth, and if the time of this affliction be yet appointed thus long to come, he shorten it for his Elects sake, as he promised to doe touching the time of the siege of Ierusalem.

Touching the two witnesses, *vers. 3.* of whom it is said, *I will giue vnto my two witnesses, and they shall prophesie*, I see no reason why *Beza* should reade as he doth, *I will giue it vnto my two witnesses*, as if he meant to giue the City vnto them: for the sense is plaine, as most agree, I will giue the gift or spirit vnto them, and they shall prophesie. The greatest doubt is, who are meant by these two witnesses? I haue already touched the common tenent of the Papists, holding them to be *Enoch* and *Elias*, but this needeth no refutation, both for that the time of 1260. daies, whereby are meant so many yeeres (according to the exposition already giuen of the two and forty months being the same time) doth not agree, as experience sheweth, the greatest part of this time being expired and *Enoch* or *Elias* not yet heard of: and also because it is plainly against the reuealed will of God to send any from the dead to preach to the living, as the Lord sheweth in the Parable of *Dives* and *Lazarus*, when *Dives* made request that *Lazarus* might besent to warne his five brethren living, *Abraham* denieth this request, and the ground of his deniall is, *If they will not beleue Moses and the Prophets, neither will they beleue if one rise from the dead againe.* If it be said *Enoch* and *Elias* neuer died, but are preserved aliuie for this purpose, the Author of the Epistle to the Hebrewes confuteth this: for hauing reckoned vp many faithfull persons, amongst whom *Enoch* was one, he concludeth, *All these died in faith, &c.* He confesseth indeed, that *Enoch* saw not death, because he suffered not the separation of soule and body, but was extraordinarily changed, as the faithfull shall be at the last day: yet according to our vsuall phrase, whereby we say of the dead, hee is departed out of this life, he is rightly said to haue died. And if this kinde of change in the propriety of speech will not beare this word dying, *for we shall all be changed, but not all die*; yet it is as strange for them, being so long agoe departed hence

Luk. 16.

Heb. 11. 13.

2 Cor. 13.

hence to come againe in person, as if men should come from the dead againe, which shall neuer be.

Lastly, the description of these two doth not agree to *Enoch* and *Elias*, but rather to *Moses* and *Elias*, who in their times did such miracles as are here set forth, and these two are also ioyned together in the transfiguration of Christ vpon the Mount, and *Moses* is oftentimes said to be one that did witness of Christ, and the Scriptures are they that testifie of me. Which Scriptures being resolu'd into their parts, are called *Moses* and the Prophets, a most famous man amongst whom was *Elias*, and therefore well by him may be vnderstood all the Prophets. Reiecting therefore that of *Enoch* and *Elias*, as a vaine fable, I hold with them that by these two witnesses vnderstand the holy Scriptures consisting of *Moses* & the Prophets as they were of old, vnder which the Euangelists and Apostles writings come also, as an exegesis, or illustration of them. For these witnesses must be well knowne anciently, as the words doe imply; and in taking these to be the Lords two witnesses, we doe but follow the plaine euidence of the Word of God, ascribing persons thus to the two parts of holy Scripture. And consequently, they which sincerely and rightly preach *Moses* and the Prophets (for so much as they doe but act the same persons) may well be vnderstood by these two witnesses also. And thus wee shall ioyne together two different expositions of those, who vnderstand by these two the holy Scriptures, as hath beene already said, and of those that vnderstand some few persons that haue giuen testimony to the truth in all the parts of this whole tract of Turke and Pope, who of late time haue bin much increased in number, but yet may well goe vnder the name of two witnesses, because all euer represent but two, *Moses* and the Prophets, seeing they hold, and preach, & set forth none other thing but what they held and taught. There are that particularly apply this to *John Husse* and *Jerome* of Prague, who were ill treated by the Councell of *Constance* three yeeres and a halfe, and being killed, had their dead carcases for a time throwne out into the streets, but they were reuiued againe, as it were, when the *Bohemians* stood courageously for the truth by them

Mat. 17.

Vers. 2.

Ioh. 5. 39.

Luk. 16.

Brightman.

Beda.

Tyconius.

Bullinger.

Gassius.

Pareus.

Fulke, &c.

Fox.

maintained, which was greatly preiudiciall to the City of *Rome*; the tenth part thereof thus falling, and 7000. ſlaine, that is, many vpheld in an idle courſe of life by the Pope, in Monasteries, and other pretended religious places, being thus turned out and loſing their liuelihood whereupon their life conſiſted. According to this expoſition two and forty moneths are counted a ſeueral time by themſelues, of the Turkes tyranny, theſe 1260. daies, another ſeueral time conſiſting of juſt ſo many daies, and the three daies and an halfe a third ſeueral time, ſo ſhort as the words ſound. There are alſo wonderfull iudgements reckoned vp which fell vpon their enemies in this time of their trouble, ſo that the Hiſtory doth notably agree vnto this Text. This, I confeſſe, hath much affected me, and I would willingly haue imbraced it, for ſo the reſt of the doubts here might eaſily haue beene reſolved. But ſeeing the two and forty moneths are by the ſame Expoſitor reſolved into 294. yeeres, in which hee hath failed, as hath beene already ſhewed; I cannot ſee how 1260. daies can bee vnderſtood precisely of daies, this being the whole time in all likelihood before ſet forth by two and forty moneths: for why ſhould Gods witneſſes mourne 1260. daies onely of this time, there being the ſame cauſe of mourning all the whole time for the holy City ſo many yeeres trodden vnder foot. Againe, although the *Bohemians* ſtood manfully for the truth and did ſomewhat preuaile, yet they were ſuppreſſed againe, and the whooriſh City flouriſhed till *Luther*, who gaue a farre greater blow vnto it.

Laſtly, *Pareus* relaeth an opinion of ſome, who thinke that in the laſt times there ſhall be ſtirred vp two famous Doctors in the ſpirit of *Elias*, in whom this ſhall bee accompliſhed: but according to this, the time ſhould not be yet begunne, and the phraſe here doth plainly make againſt it, in that he ſaith, *I will giue vnto my two witneſſes*, not *I will ſtirre vp two witneſſes*, as it muſt haue beene ſaid if it had beene thus meant. I conclude therefore, that by theſe two witneſſes are to be vnderſtood the holy Scriptures anciently conſiſting of two parts, together with the faithfull Preachers and adherers vnto them. Theſe haue neuer beene wanting all this

this

this time of 1260. yeeres of Turke and Pope, as for ſo much of this time as hath beene yet expired. For euen in the daies of *Boniface*, who vſurped this antichriſtian ſupremacy ouer all, or immediately after, when *Colombanus* and *Gallus* were ſent out as his Legats, ann. 617. to bring other Churches to the obedience of the Roman, two Councels were called, one in *Bauaria*, and another in *Matifcon* vnder King *Lotharius*, in all likelihood to ſtop their proceedings. For of ſuch Councels Writers make mention, but what was done is paſſed ouer in ſilence. Not long after, *Ardarius*, a Biſhop of the *Northumberland*, oppoſed himſelfe, and after him ann. 670. *Fannanus* and *Colmanus*, then *Adelbertus*, *Gallus*, *Clemens*, *Scotus*, and *Samſon Scotus*, ann. 714. and with them *Virgilius*, and *Siderius*, &c. who ſo deſireth to ſee more of the witneſſes of the truth, may looke into my Catechiſme vnder the title, *The Church is Catholike*, or into *Catalogus teſtium veritatis*. Thus the Lord hath euer had his witneſſes hitherto, and wee doubt not, but as Antichriſt ſhall conſume more and more, ſo their number ſhall hence forward rather increaſe than be diminiſhed. Whereas theſe witneſſes are further called *Two Oliues and Candleſtickes*, verſ. 4. the ſame phraſe almoſt is found touching *Ichoſua* and *Ierubbabel*, *Zach.* 4. 11. vnto which place therefore it is generally held that it is alluded. Golden Candleſticks the Churches were called before, chap. 1. and therefore the ſame appellation is giuen to theſe witneſſes for holding out the light of truth. And Oliues they are for their participating with the Lord Ieſus, the true Oliue, *Rom.* 11.

Touching their miracles, they are the very ſame which were wrought by *Moses* and *Elias*: for *Moses* turned the waters into bloud, and ſmote the earth with many plagues in *Egypt*; and *Elias* deſtroyed his enemies by fifty in a company: with their Captains by fire from Heauen, and at his prayer the Heauen was ſhut vp from raining three yeeres and a halfe. But how theſe things are performed by the holy Scriptures, and the Preachers of the truth againſt Turke and Pope there is great queſtion I ſeemeth to me to be ſpoken onely by way of alluſion, and that the meaning is nothing elſe, but (as before at the ſounding of the Angels fire rained downe and waters were

were turned into blood, *chap. 8.* setting forth such terrible iudgements as were executed vpon *Egypt*, as hath already beene expounded) so here the wicked enemies of the truth are terrified by commemorating what *Moses* and *Elias* did to the confusion of their enemies, for they may bee well assured to drinke of the same cup, whosoeuer they be at any time that dare to oppose the truth and to persecute the Preachers of it, though no such visible miracles bee wrought, as then, yet strange iudgements being executed to their destruction, as hereby many enemies of *Moses* and *Elias* were destroyed. This *Fox* doth particularly apply to the iudgements executed vpon the enemies of *John Husse* and *Ierome of Prague*, but it may be obserued that there haue beene many remarkable iudgements at sundry times against the Papals for their tyranny against such as haue withstood their superstitions: for which I referre the reader to other Histories, lest I should dwell too long vpon this place. Some say, that fire cometh out of the mouth of the Scriptures, because they denounce fire and brimstone against the wicked which shall indeed come vpon them. And the waters are turned into blood, in that they are carried away with errors, because they received not the truth. And the Heauens are said to be shut from raining, in that there was a long time so little dew of heavenly Doctrine distilled from the lips of learned Preachers, because there were no such. Or because the enemies of the truth were void of all dew of grace whereby they should haue been mollified, still continuing hardened in their superstition. And by the fire going out of their mouthes is to be vnderstood the consuming of corrupt Doctrines, as of stubble by fire through the setting forth of the truth. And for the waters turned into blood, wars and plagues & other iudgements wasting so many people since that heresie was opposed may be vnderstood; and they may be said to turne the waters into blood, because it was an effect of their preaching the truth. *Bullinger* vnderstandeth altogether the denouncing of iudgement and condemnation: for the wicked resisters of the truth shall bee destroyed by fire, Heauen is shut against them that they cannot enter there, and whereas they might haue reaped comfort by the truth preached

Brightman.
Gorran.

Parchus.

Bullinger.

ched if they would haue embraced it, set forth by waters; their waters are turned into blood, because this is turned into their destruction, and all this these two witnesses are said to doe because they denounce them, and they follow vpon their preaching, according to that of the Apostle, *We are a sweet smelling savour in those that perish of death vnto death.* *2 Cor. 2. 16.* Here is no great difference from that which I haue already said, for all agree that iudgements are here set forth following vpon the opposing of the truth preached, but that some referre them only to spirituall, some to temporall, and some to both: to which I subscribe, holding that the fire coming out of their mouthes is the fire of hell threatened by them to the wicked; the shutting vp of the heauen, famines; the turning of water into blood, wars; the smiting of the earth with plagues, strange diseases. Let the Reader consider, and follow which of these he pleateth. But certaine it is, that the literall sense is not to be held; for then men should *Chimera*-like vomit fire out of their mouthes to destroy such as were neare vnto them, and then there should be no raine all the time of this prophesying, and of the Gentiles treading the Court and holy City vnder foot: a very vnlikely thing, when as Antichrist must (as they suppose that follow the letter) leade so great armies to destroy Christians.

Touching the beast out of the bottomlesse pit, that killeth them when they haue finished their testimony, and exposing their dead bodies in the streets of the City, spirituallly called *Sodom* and *Egypt*, where the Lord was killed three daies and a halfe, here is such a world of darknesse yet, as that it is most hard to resolve what is meant hereby. It is agreed by all, that Antichrist is this beast afterwards more amply described, and many will haue the King of the Locusts called *Abaddon* or *Apollyon*, whom also they take to be Antichrist, to bee the same, and that he is here spoken of, as already well enough knowne by his preceding description. I grant that this beast is the same there described, but as I said vpon that place, so I hold still, that the generall great Antichrist, the Deuill, is meant by *Apollyon* and *Abaddon*, and not a succession of Antichristian men, for their opposing of Christ in his truth, called

6

Chap. 9. 11.

called that Antichrist. And so here the beast comming out of the bottomlesse pit is the Deuill in his instruments, whasoeuer they be that impugne the truth, whether Mahumetans or Papals: for both fight against and kill the seruants of God for giuing testimony and standing to his truth, and because herein they follow the Deuills instigation and doe his worke, he is said to doe it, for hee doth it in them vsing their hands and weapons thus to fight and to destroy. When any instrument of the Deuill is spoken of in particular, he is said to come vp out of the Sea or out of the earth; as *chap. 13.* and not out of the bottomlesse pit, as in this place.

Pareus.

Touehing the time it is said, *When they shall finish their testimony, he shall make warre, &c.* This is well resolved by those which hold, that howsoeuer he shall oppose them all the time of their prophesying, yet he shall not preuaile to kill them till they haue finished the worke for which they were sent, namely, to giue testimony to the truth. For it cannot be imagined, that these instruments of the Deuill would permit quietly the witnesses of the truth so long a time as was before set downe, *viz. 1260. daies*, but so soone as euer they began to prophesie, these beginne to fight against them, although the Lord, for whom they stand, will not suffer them to be ouercome and slaine, till they haue fully ended that worke for which he sent them. So that this is not to be vnderstood, as it may seeme at the first, to be done at the end of the fore-described time of a 1260. daies, but within the compasse of this time, as each witness hath finished his testimony which hee was sent to giue. And therefore it is to be noted, that he saith not when the time of their prophesying shall be expired, but when they shall finish their testimony. The whole succession then of witnesses is to be vnderstood by these two, who are all this time, their office being done, some martyred after other some to the end of the time intimated in the 1260. daies. Some applying all this passage another way, vnderstand by the finishing of their testimony the end of the whole time, which is vnreasonable and discrepant from all types and descriptions of the Antichristian rage. For in all numbring, both here and elsewhere, there is an admirable consent about three

Brightman.
Fox.

three mysticall yeeres and an halfe, sometime called 42. moneths, sometime 1260. daies, sometime three daies and an halfe, sometime a time, times and halfe a time, that Antichristianisme should buckle with and preuaile against the truth: but after this time ended, there is not a syllable of any more hostility, so that if this be taken of some time after these three yeeres and an halfe ended, murdering and killing must be expected still; this storme being quite blowne ouer, which is far from the Lords meaning, who hath exprest most plainly the contrary. *Elias* his shutting of the Heauen was also three yeeres and an halfe. *Antiochus Epiphanes* his causing of the daily sacrifice to cease three yeeres and an halfe, the time of Christs preaching here three yeeres and an halfe, an Antitype or Parallel to which is all the time of the Antichristian rage, and of the witnesses prophesying in sack-cloth. And hereby it appeareth further, that no two particular men are meant here, because thus Antichrists time must be somewhat longer than the allotted two and forty moneths, for otherwise hee could not kill them after his testimony finished, which they are giuing all this time, nor insult three daies and an halfe ouer their dead bodies. But the foresaid Authors conceiue another meaning of this place, as hath beene already shewed. One *Fox* saith, that the time of the Councell of *Constance* is here measured out, which was three yeeres and an halfe, at the end of which, the two famous witnesses of the truth, *John Huss* and *Ierome of Prague* were slaine, being vildly intreated all that time, and had their dead bodies cast out vnburied, according to the Letter, for three daies and an halfe; their enemies all this time triumphing for their victory, but hearing of the constancy of the *Bohemians* in cleauing to their doctrine, they were stricken with feare, as if they had beene reuiued againe. The *Brightman*, other expoundeth it of the time from *Constantine* the great till the Councell of *Trent*, at which the holy Scriptures were put downe, whereat the Papals had great ioy for a time, this was done, *ann. 1546.* and certaine moneths, and *ann. 1550.* the *Magdeburgians* shewed some life and spirit againe, opposing the said Councell, and so manfully behauing themselves, that the enemies were put into great feare. I haue already shewed my

Steidlib. 21.

Bullinger.
Pareus.
Fox.

Brightman.

my reasons why I cannot consent to either of these expositions. It is threescore and ten yeeres agoe and vpperward since the Councell of *Trent*, and much longer since the Councell of *Constance*, and yet the Court of the Temple is trodden vnder foot by the Gentiles, and great Massacres haue beene in *France* and *England*, and other places in this time, so that if this were the meaning, it should also haue beene set forth how the Witnesses of God had beene put to death againe and againe since that time, whereas the next thing that followeth is the ruine of the City, and the transferring of Kingdomes to the Lord: certainly, the Court and holy City should thus long agoe haue ceased to haue beene trodden vnder foot, and not haue continued in this afflicted estate as they doe still. As for their exposing of the dead bodies in the street, *vers. 8, 9* for the space of *three daies & an halfe*, they resolue it wel that apply it vnto the vsage of the dead bodies of many of Gods faithfull seruants at sundry times, which they haue not suffered to be interred, as the dead bodies of *Iohn Husse* and *Ierome of Prague*, the dead bodies of those that were massacred in *Paris*, when they had made the poore Protestants secure vpon a marriage, & the bodies of such generally amongst them as haue not by auricular confession, by penance and extreme unction reconciled themselues vnto them before their death, for they deny them all Christian buriall. The time of three daies and an halfe, as all consent, is put for a short time, and the rather is this short time thus set forth to keepe Analogy with the other descriptions of this time, halfe a mysticall weeke of dayes with halfe a mysticall weeke of yeeres. This then is the very same time with the two and forty moneths, and 1260. daies, but varying in word, as best becometh the keeping of dead bodies vnburied. The sense is, that in the time before set forth by 42. moneths and 1260. daies as the faithfull should be killed, so they should be kept vnburied in greater detestation. *Brightman* contendeth, that this must needs be a different time, but he taketh for granted, which I cannot yeeld, that by that passage going before, *when they haue finished their prophesie, &c.* is meant the finishing of their whole time. But seeing it is clearly meant another way, as I haue shewed already, there is no such necessity

necessity to make three daies and an halfe a diuers time, but another description of the same time, wherein their cruelty should not be determined in killing only, but in exposing the dead bodies of the faithfull vnburied.

The place is said to be *the street of Sodom and Egypt*, *spiritually so called, where our Lord was crucified.* *Ver. 8.* Here the *Papals* triumph, as if by no means the Pope could be counted an instrument from the bottomlesse pit, killing the Lords Witnesses, and exposing their bodies without buriall; seeing it is plaine, they thinke from hence that these things shall be done at *Ierusalem* and not at *Rome*: for *Ierusalem* is the great City where Christ was crucified, and which the Prophets were wont to vpbraide by the name of *Sodom* and *Egypt*, for their vncleannesse and idolatries there. But who so shall attentiuely consider the whole passage here, shall easily finde that by *Ierusalem* must be vnderstood necessarily a farre larger place than that City, seeing that vpon the entrance of this prophesie, that which shall be trodden vnder foot by the Gentiles is called the holy City, which no man can deny to be the Christian Church in all parts of the world, whereof that holy City was a type, and therefore according to the vsuall phrase of holy Scripture it is set forth by that name. This then being taken for granted, the same prophesie still continuing about that which should befall the seruants of God in this City, being a long time at the will of their enemies, it cannot with any probability be denied, but that this spirituall *Egypt* and *Sodom* where the Lord was crucified, is the same holy City of the vniuersall Church destined yet to be treading vnder foot of the Gentiles, this being one most tyrannous act executed by them to expose the murdered bodies of Gods faithfull seruants vnburied euen here. But this Church becommeth first another *Sodom* for vncleannesse, an *Egypt* for idolatries, and yet is old *Ierusalem* for crucifying and putting to death the Lord Iesus in his members. This great City then is the vniuersall Church, before called the holy City, trodden vnder foot by wicked enemies, not in respect of all the parts, for the Temple and the Altar are exempted, but in respect of those parts which are oppressed by the enemies of the truth, both Turke & Pope, and

and chiefly the Pope, whose iurisdiction is most infamous for vncleannesse, and therefore called *Sodom*, and for idolatry, being therefore called *Egypt*, and for murders, being therefore here set forth by a Periphrasis, *Where the Lord was crucified. Ierusalem* I grant, is properly the City where our Lord was crucified, but seeing all that hath beene said hitherto of the place is allegoricall, this cannot be in any reason taken properly but allegoricall also; the City where our Lord was crucified, that is, *Ierusalem*, imbrued in the most innocent blood, for the Roman Church so full of innocent blood; *Ierusalem* another *Sodom* and *Egypt*, for the Roman Church a very *Sodom* and *Egypt* for the vncleannesses and idolatries, as much reigning here as euer they did in those two cursed places. Our Diuines doe all generally in effect say the same: for they agree vpon the popish Church here meant. But that some apply it vnto *Rome*, as from whence the authority to crucifie Christ was deriued, and so the great City where the Lord was crucified setteth forth the Roman Empire, for which cause it is not only called *Sodom*, a City; but *Egypt*, a Country and whole dominion, which is now vnder the Pope, as it was then vnder heathen Emperours. Some repeating the word spiritually, say that it is meant where the Lord was crucified spiritually in his members, neither can it be meant properly of *Ierusalem*, because all nations and tongues shall see these dead bodies, which could not be in one City; againe, this is doubtlesse the same City ruling ouer the Nations, afterwards more amply described, which the learned amongst the Papists themselues cannot deny to be *Rome*.

7 Touching their rising againe, whereupon a great feare fell vpon those that saw them, *vers. 11.* and their being called vp into Heauen, and ascending in a Cloud their enemies beholding it, *vers. 12.* Some vnderstand hereby other men of the same zealous spirit that they were of which were slaine, whom God stirreth vp to abate the ioy and to strike new terrour into the Antichristian Sect, who are finally receiued vp into Heauen at the last day in the sight of their enemies, the Kingdome of Antichrist being first much ruined by their meanes, great warres being stirred vp called an Earth-quake, by which many thou-

Brightman.

Parous.
Bullinger.

Bullinger.

thousands are slaine, here called 7000. and the state in a great part commeth to ruine, here said to bee the tenth part of the great City, whereupon men suruiuing, who were formerly deluded, returne vnto God, giuing all glory to him alone, not making others partners with him any more, as in their ignorance they had before done. With this consenteth *Parous*, *Parous*, but that he will haue their ascending to bee the honour and esteeme which the Teachers of the truth come into when their true doctrine is againe reuiued, and preuaileth by meanes of such as God stirred vp in the roome of those that were formerly slaine by the enemies of the truth; for thus *Iohn Husse* and *Ierome of Prague* being killed, and their tenents condemned for hereticall, liued againe in *Luther* and *Melancthon*, and *Caluin*, &c. and were highly honoured and esteemed of together with their doctrine, as also these and other their successors maintaining the same, wherby great terrour was stricken into the Papals, and that state being much ruined, many were turned to the truth. *Brightman* will haue this ascending to be of their doctrine, concerning which, a decree was made by *Cesar Ferdinand*, and other Princes, that the Religion of the *Augustane* confession should bee free for all men, *ann. 1555. sept. Calend. Octobris*. Hereupon followed a great change in the state, called here an Earth-quake, the Pope loseth a great part of *Germany* the tenth part of his reuenue, and the religious lose their meanes whereupon their life depended. But these are said to be but 7000. the generall losse, the fall of the tenth part of the City, because this losse by the suppressing of superstitious houses was not so great, extending but to particular persons, as the vilifying of the Pope, for hereby the state in generall was greatly shaken. For mine own part I consent with these learned Authors in that wherein they all agree, that by the two Witnesses reuiued, is not meant properly the raising againe of two particular persons, *Enoch* and *Elias*, as the Papists hold: for this hath beene sufficiently confuted already, but the stirring vp of others in the roome of such witnesses of the truth as haue been slaine during the reigne of Antichrist. Yet I doe not thinke that this is to be brought within the compasse of the 1260. daies, as already accomplished,

plished, but that this shall be in the last declination of Antichristianisme, at what time the enemies of the truth shall haue no more power to persecute and destroy as yet they haue. For within the compasse of that time of their power as any haue beene stirred vp, they haue not stood still as affrighted hereat, but they haue est-soones prepared for their suppression (though many (thanks be God) in such Nations, as wherein the liberty of the truth hath beene maintained, haue beene out of their Gunshot.) Neither haue their preparations been in vaine, for they both haue and still doe daily kill many. And therefore I cannot see how any time already past can agree to that which is here figured out, here being no intimation of any more opposition & destruction, but of fearing and fainting on the Antichristian part till they come to ruine. In my poore iudgement therefore, here is set forth what shall bee at the end of the halfe weeke before described by two and forty moneths, and by 1260. daies, making halfe a mysticall weeke of yeeres, and three daies and an halfe being (as all know) halfe a weeke, for so the Text precisely saith, *at the end of the three daies and an halfe.* And what shall be then? Verily an exaltation of the truth, no where to bee trodden vnder foot any more. In the time of the Gentiles power, when some witnesses are slaine, others are raised vp, but for so much as they are also impugned and many of them slaine, I vnderstand the whole succession of witnesses by the two who were made Martyrs some after other some. But when this tragicall time shall be ouer, they shall be raised vp, not to be fought against and to fall any more, but to terrifie the aduersaries, to propagate the truth, & finally to be made partakers of the kingdome of Heauen, here signified by their being called vp and ascending in a cloud, a speech plainly alluding to that of the Apostle, *We that are alive shall be caught up together in the clouds to meet the Lord in the aire, and so shall ever bee with the Lord.* Now this ascending is subioined immediately after their being raised vp, and before the fall of the great City, not for that these things shall be done in this order (for then some, which see that fall and repent, should bee conuerted at the day of iudgement, which is no time for that) but the Argument touching

1 Theſ. 4. 17.

touching the exaltation of the faithfull is prosecuted together to the last, according to the vsuall manner of Scripture, ioyning all things touching one and the same Argument together, though happening at diuers times, and then commeth in that of the iudgement of enemies. It is therefore to be vnderstood, that the seruants of God shall preuaile and the true Religion shall flourish, whereat feare shall come vpon the enemies, neither shall they haue power to make resistance any more, but in stead of being murthered as in times past, they shall to their comfort stand in expectation of the great Day of the Lord, when they shall be taken vp in the Clouds and euer remaine in blisse with the Lord. And thus their ascending is also vnderstood by Bullinger and Fox. After this it is proceeded to the iudgements against the aduersaries when the truth shall be thus exalted, a great Earthquake shall shake the great City, there shall be a wonderfull commotion in the world, they which are for the truth taking courage vnto them, and assaulting the contrary part of the Papals and Mahumetans, and then their hearts failing them for feare, being vnable any longer to withstand the force of the Orthodox, the tenth part shall fall away from that City whereof they held before, becomming professors of the truth, as in the daies of *Mordecai* men became Iewes for feare, and of those which yet hardened themselves 7000. that is, a great multitude shall be slaine, God fighting against them, as hee did sometime against the Canaanites. The residue seeing this shall relent, and acknowledging their errors embrace the truth, thus giuing glory to God, as once *Ioshua* bade *Achan* giue glory to God and tell the truth. All which they suffered before could not make them that suruiued repent, as was shewed *Chap. 9. v. 20.* so that here it being spoken of them in another phrase, their repentance must needs be intimated, and in this particular most Interpreters agree. The whole drift of *S^t. Augustine, de Ciuitate Dei*, is to shew that here haue alwaies beene two Cities, the City of God and of the Deuill; this city of the Deuill comprehendeth the whole state of the Gentiles in the present sense, a Catastrophe whereof shall be when the two and forty moneths appointed are ended, no professed enemies to the truth bearing

2 Theſ. 2. 8.

rule in any place being any more after this ſatall blow to bee found: but as there is one God, ſo there ſhall be one Religion all ouer the world. There will bee perhaps ſome peruerſe ſectaries ſtill being frozen in the dregs of ſuperſtition till the glorious comming of the Lord to iudgement, which cannot then be farre off, and of this remainder it may bee that the Apoſtle ſpeaketh, that the Lord *will deſtroy by the brightneſſe of his comming.* And thus haue I by the grace of God gone thorough this long, darke, and obſcure way: let the learned conſider & iudge, and if I haue erred herein, I ſhall willingly vpon demonstration of ſuch error retreat; but if nothing of moment can be objected, let vs ſtand in a comfortable and aſſured expectation of this iſſue, glorious to the now deſpiſed and miſtermed witneſſes of the truth, but terrible to the aduerſaries that now for a time triumph ouer the dead, and ſubdued to their luſts. The day of the bitter enemies to the truth ſhall not laſt alwaies, the time of their Sunne-ſet ſhall come ſhortly, and then it ſhall gloriously ariſe to vs neuer to goe downe any more till the comming of the Sunne of righteouſneſſe to gloriſie vs with heauenly glory for euer. And in all this there is no contradiction to the Lords prediction of the ouerſpreading of ſinne at his comming, as in the daies of *Noah* and *Lot*: for when one religion is externally imbraced by all, all are not by and by reformed according to the ſame, but rather truſting to the forme of godlineſſe, moſt ſhall giue themſelues ouer to licentiousneſſe, louing the darknes in the miſt of this light, till the Lord come vpon them as a theefe in the night to their vtter vndoing and conſuſion. For by the conſent of all Hiſtorians, Chriſtians neuer were ſo licentious as in the time of peace and freedome from perſecution of enemies, which maketh that which I haue ſaid the more probable, and ſo free from any note of contrariety to other paſſages of holy Scripture.

Verſ. 15.

Verſ. 17, 18.

Queſt. 2. And the ſeuenth Angell blew his Trumpet, and there were great voices in Heauen, ſaying, the kingdomes of the world are become our Lords, &c. What is meant by this, and in that the foure and twenty Elders in praizing God doe further ſpeake of the anger of the Gentiles, and the time come of Gods anger,

anger, and of iudging the dead, and rewarding the godly. And laſtly, what is figured out by the opening of the Temple in Heauen, and the Arke of the teſtimony appearing, and the Thunders, Lightnings, Voices, Earthquake and Haile concluding all? Verſ. 19.

Anſw. Some referring that which went before to the times of reformation in ſundry parts, vnderſtand by theſe voices the acclamations of praife in the reformed Churches, for diuers Kingdomes comming vnder the obedience of the Goſpell, as *England, Denmarke, Sweuia,* and diuers parts of *Germany.* And that the foure and twenty Elders are the multitude of the faithfull following the foure beaſts, the Paſtors who hauing ſtirred them vp doe more particularly commemorate the time of iudging the dead, meaning the Iewes, who hitherto lay dead in infidelity, but now ſhall be turned. The anger of the Nations is the Popes and Papiſts indignation, ſtriving to take reuenge for this reuolt, excommunicating Princes and abſolving ſubiects from the oath of allegiance, and mouing the *Spaniard* to come with his great Armado againſt *England,* ann. 1588. And now Heauen is opened and the Arke appeareth by the more cleere vnderſtanding of propheſies than in former times. But vnto the wicked there is no comfort hereby, but matter of terrour ſet forth in the Thunders, Lightnings, &c.

Againſt this expoſition, maketh firſt the fluctuating eſtate of ſome kingdomes where the truth hath beene entertained, and the holding off of moſt hitherto, whereas the Lord is ſaid after the accompliſhment of this to reigne for euer, and not ſome kingdomes, but the kingdomes of the world are ſaid to become the Lords, by which all kingdomes in generall muſt needs be vnderſtood. Again, it is plainly forced to apply the iudging of the dead to the calling of the Iewes, for how-fouer the Iewes bee, as it were, dead hitherto, yet the phraſe of iudging the dead will not beare any ſuch ſenſe of comming in grace to any people, but rather with reuenge. And that which is oppoſed vnto it of the reward of the godly maketh it more plaine, that by iudging muſt be meant calling to an account, and proceeding in iudgement againſt them.

B b 3

Laſtly,

Gagneus, and
some other
Popish.

Beda.
Rupertus.
Primasius.
Andreas.
Aretas.
Bullinger.
Fox.
Marlorat.
Tossanus.
Alphonfus.
Pareus, &c.
The Gentiles
were angry be-
fore, but now
is the time of
Gods anger.
Fox.

Lastly, it is contrary to the oath of the Angell, who sweareth, *Chap. 10.* that *time shall bee no more but when the seventh Angell soundeth*, so that to expound this vnder the sounding of the seventh Angell of things happening in this world, it still continuing, I cannot see how it may be iustified. Some vnderstand by this seventh Angell the last order of Preachers, after the ouerthrow of Antichrist, who shall sound out the coming of the Lord to iudgement, when all the world shall for ever be subdued vnto him, the wicked being iustly condemned, and the godly graciously rewarded. But this trumpet is indeed the last trumpet, whereof it is said, *the Lord shall come with the sound of a trumpet.* For this is the time of iudging the dead, and wherein all kingdomes are subiect to the Lord, no man ruling any more, and Satans kingdome being at an end. And therefore most Expositors agree in this, both ancient and moderne. After the fall and slaughter made in the great city before described, whereby Heresie and superstition is reiecte in all parts, none other notable change shall happen more till the Lords coming to iudgement at the last day, when iust reuenge shall be taken vpon all enemies of the truth, who were angry and had indignation to see it lift vp the head, and destroyed such as stood for it, and the godly shall be rewarded according to all their sufferings, whether they bee Prophets or Saints, and other men fearing God, whereby such matter of ioy is ministred to all the heavenly company, that they breake out into acclamations of praises of the Lord, by whom these things are done. Then the *Temple in heauen appeareth, and the Arke of the Testimony.* The glory of that place which is yet vnseene, and shut vp from all mortall eyes, (as the *Sanctum Sanctorum* with the Arke of old was, so as that none but the high Priest onely entred once a yeere, and did see *Aarons* rod budded, and the pot of *Manna* preserued) shall bee set open to all the children of God to enter and behold, and see as they are seene to their vnspeakable and euermore lasting comfort, but to the wicked as before there were nothing but signes of terrour, thundrings, lightnings, earthquakes, &c. so now they shall feele these terrours to their euermore lasting woe, of which they heard before, but not belceuing them,

them, hardened themselues still in their euill wayes. Some by the Arke of the Testimony here vnderstand the Lord Iesus, whom we shall then actually enioy, he appearing vnto vs in his glory, as he is; and by the Temple, the Church triumphant, the glory whereof shall then be laid open to all men. Some by the Arke vnderstand Christs humanity, but there being little difference, I will not stand to contend: but by the happinesse of that time, let vs all be perswaded to feare God, and patiently beare what the malice of this wicked world shall lay vpon vs, and the basenesse of our present condition, for then we shall haue a full compensation of most excellent glory, such as hitherto hath not bene seene, yea which no mortall eye can see, or heart conceiue.

Bullinger.
Pareus.

Beda.
Primasius.
Rupertus.



CHAP. XII.



IN this and the two Chapters following is another period of time contained, wherein by new figures are set forth the troubles of the Church by Antichrist, and what iudgements shall finally be executed vpon him and vpon all his adherents, they shall bee tormented, and the smoake of their torment shall ascend for euermore, they shall be troden in the wine-presse of Gods wrath, by the ministry of his Angels being sent out to gather them together, as clusters of grapes are cut down and gathered together to the wine-presse when they are ripe. But the figures and passages here are so mysticall, as that we need pray much to the father of lights to enlighten vs to goe in a right path of the vnderstanding of these things, or else wee must needs bee wildred and lost in this search. Trusting therefore onely to this enlightening, I thus enter this way.

Quest. 1. And a great signe was seene in heauen, a woman clothed

ished with the Sunne, and the Moone vnder her feet, and vpon her head a crowne of twelue starres, &c. What woman is this, and what doth this strange kinde of apparell about her signifie? What is her being with childe, and pained to be deliuered? What childe is it that she was about to bring forth, that should rule all nations with a rod of iron, whom a great red Dragon standeth ready to deuoure, hauing seuen heads and ten hornes, and with his taile drawing the third part of the starres, and casting them to the earth, which Dragon is said to be in heauen also? And how is this childe taken vp to God, and to his throne from out of his danger?

1
Ribera.
Viegas.
Methodius.
Primostus.
Bullinger.
Fox.
Pareus, &c.
Hos. 1. 2, 3.

Ans. Some Popish Expositors by this woman vnderstand the Virgin Mary, but the learned of their owne side, Ribera and Viegas, and others reiect this, as not agreeing, if the following circumstances of being pained, and hauing other seed, which is afterwards persecuted, be considered. The common streame of Interpreters is for the Church of God, which is the spouse of God, whom he is said to haue married vnto himselfe. And thus without all doubt wee are to conceiue of this woman.

2
Quest. But how is she said to be in heauen?

Pannonius.

Ans. To this Pannonius answereth well, that howsoeuer the Church hath her being in this world, yet she is but a stranger here, heauen is her countrey to which she aspireth, and from whence cometh her election and being, as Tertullian doth excellently declare, saying, The Christian nation knoweth that she is a stranger vpon earth, and doth easily finde enemies amongst strangers, but shee hath her stocke, fear, grace, hope and dignity in heauen.

Tertul. apolo. c. 1.
Scit gens Christi-
ana se peregrina
in terris agere,
inter extraneos
facile inimicos
inuenire, Caterum
genus, spes, se-
dem, gratiam,
dignitatem in
coelis habere.

3
Matth. 13. 43.
Pannonius.
Bullinger.
Pareus.
Forbs, &c.

Touching her apparell here set forth, The Sunne is most bright and shining of all the lights in heauen, to shew therefore the exceeding great glory of the Church, shee is said to be cloathed with the Sunne. A speech much like to this, is that of our Sauour Christ, *The iust shall shine as the Sunne*. But this is for her future condition; for the present, Christ the Sun of righteousness is her glory, for so he is called, *Mal. 4.* hee by faith is put on as a garment couering her round about, and beautifying her, so all Expositors generally agree, except Fox and

and Brightman, who stand, (and specially Fox) for a most illustrious glory hereby generally set forth; but hold, that it is not intended that this figure should be strained any further by applying all the particulars. And indeed, for so much as the child in her wombe is Christ, as by and by shall be declared, I cannot see how it can so well agree in the same figure, to hold that hee is both set forth as the cloathing of the Church, and the fruit in her body at the same time, though in diuers respects he is & euer hath been so. I hold therefore rather, that her glorious estate before God only in generall is here set forth. And therefore as worldly glory consisteth in glorious apparell, and a crowne of gold beset with pretious stones, and an high elated throne, that place where all inferiour persons stand, being vnder the feet: so the Church is said to be cloathed with the Sun, to weare a crowne with twelue starres, and to haue the Moone, which is aboue all this world, vnder her feet, so high is shee mounted. But why twelue starres in her crowne, neither more nor lesse? Herein I take it, it is alluded to the twelue pretious stones in the brest-plate of the high Priest, according to the number of the twelue tribes, which made this number of twelue familiar in this Prophecie, as appeareth by the twice twelue thrones round about the throne, *Chap. 4.* the twelue thousand sealed of the twelue Tribes, *Chap. 7.* the twelue pretious stones in the wals of the new Ierusalem, and the twelue gates, *Chap. 21.* Many will haue these twelue starres to set forth the twelue Apostles, and the Moone vnder her feet, the mutable things of this world; but if that which hath been already said bee considered, I thinke the Reader will not bee of that minde.

Touching that which shee trauaileth withall there is great difference, some vnderstand it of the godly in all ages, with whom the Church trauaileth, and is euer at the point of bringing forth; but when any are brought forth, the enemy is ready to deuoure them, in spight of whom they are finally glorified in heauen, which is set forth by this phrase, *hee shall rule all nations with a rod of iron*, according to that promise *Chap. 2. 27.* And they say, that the off-spring of the Church is called a childe in the singular number, because though they bee many

4
Andreas.
Viegas.
Ribera.
Pareus.
Forbs.

many, yet they are but one mysticall body; and a male childe, as being the more perfect, and the heire, and of more courage and constancy. And of this exposition applied specially to the last times, doe the Papals most greedily lay hold, as making for them in their doctrine about their supposed Antichrist. For the Churches being pained, and crying out, set forth the straits wherein she should be at that time. And thus they seeke to draw the Reader from looking at any time past, or that now is, and to hold him in expectation of the time of Antichrist yet for to come. But against this exposition maketh both the distinction afterwards following in the end of this Chapter, where it is spoken of the rest of her seed, and the description of this childe, *He shall rule over all nations with a rod of iron.* For if all the faithfull bee the seed of the woman here set forth, they being taken vp to heauen, how can she yet haue a seed remaining vpon earth to be persecuted still? And touching this large reigning, howsoever the faithfull are promised in the place before alleaged, that they shall rule over the nations, yet it is not said as here, *ouer all nations*, nor is it spoken of as a dignity to which they were borne, but as conferred vpon such as ouercome, whereas here the man-childe mentioned is so spoken of, as comming to it by right and inheritance. The male childe therefore here must be one singular person most remarkable, as the first-borne, for this his extraordinary power and authority ouer all, to which hee is borne.

Bullinger, Fox, Gorran and Pareus deliuereth this first, applying it anagogically to the faithfull.

Most therefore, seeing that there is none other such to be found in all the world, resolute vpon the Lord Iesus Christ, for the history of his birth and ascension doth so answer this description in euery particular, as that all things doe most excellently agree, if it be vnderstood of him. And so the prophetic *Psal. 2. 7.* agreeth also, *I will giue thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession, thou shalt rule them with a rod of iron, &c.* Thus also there will be a good construction of the rest of her seed after mentioned, seeing hee is said to bee the first-borne amongst many brethren. Whereas it may seeme absurd, that the Church is said to haue Christ in her wombe, and to bring him forth, when as he is her husband, and she hath rather her original from

from him, for which cause she is called his body; some resolute this by applying this womans traouailing with childe and bringing forth, to the conception and birth, which is by faith. For the old Church by faith longed for, and was pained in expecting his comming so long a time, and euery man may bee said to trauaile with Christ, and to bring him forth, when through many inward troubles, and much sorrow for sinne, he commeth to be regenerate, and to leade a new life, for then hee liueth not any more, but Christ liueth in him, as Saint Paul *Gal. 2. 20.* speaketh; and this according to Bullinger and Gorran. But because this is daily done, and here is rather an allusion to Christs corporall birth, from which time, that which is here figured out beginneth to take place, it doth not seeme to mee to agree so well, and therefore I vnderstand it rather of his corporall birth by the Virgin Mary, as Bullinger doth at the first. For although there were but one particular member of the Church, yet that for the effecting of which she was vsed, as an instrument herein, may well be ascribed to the whole body whereof she was a member, and therefore St. Paul speaking of the whole Iewish nation, saith, *(of whom Christ came according to the flesh.)* As for other circumstances of being pained, and crying out to be deliuered, I hold them to be merely allegoricall, and not to be strained to a particular signification; but as when a woman is neere her time of being deliuered, it appeareth by these signes, so they are here mentioned to signifie the neere approaching of the time, when the Church of the Iewes should corporally in Mary (a vessel chosen to this purpose) bring forth our blessed Saviour. And this is one reason also, why the Church is set forth by a woman, because the head and the chiefe vpon whom all the rest depend, was promised by the name of the seed of the woman. If there shall seeme to be a disagreement in the time, because the things set forth here were not already past, but altogether such as should happen afterwards; I answer with Pareus, that the intent of this vision is to set forth things to come: but for more orderly proceeding, if it be begun a little higher, euen at the birth of Christ, there is no going from the matter propounded, viz. to set forth things to come, sith it is done onely to illustrate them the

Gal. 2. 20.
Bullinger.
Gorran.

Rom. 9. 5.

Pareus.
Bullinger.

them the better, as was also done before in the opening of the first scale, when a white horse issued out, that he might the more orderly, and with better light proceed vnto the red, and blacke, and pale horses, &c. It is said that hee should *rule all nations with a rod of iron*, to expresse his terriblenesse to his enemies and such as rebell against him, which are commonly expresse by the name of Nations or Heathen, because they knew him not.

Brightman.

One expoundeth this of *Constantine* the great, but neither was he watched at his birth to be deuoured, but after that hee came to the Empire, at what time the childe here spoken of is past all danger (if it be vnderstood of his spirituall birth, when he became Christian, it were preposterously set down, for so his birth should follow his being taken vp into the throne) neither did he rule ouer all nations, neither can the throne of God be fitly applied vnto him here vpon earth, seeing this throne is before described so, as that no man can bee said to bee taken vp to it, till he be glorified in heauen.

Chap. 4.

Lyn.

One will haue *Heraclius* the Emperour, who destroyed and succeeded the vsurper *Phocas*, vnderstood here, but there is no colour for it.

5

Touching the great red Dragon, he is set forth plainly v. 9. that he is the Deuill, but is called a Dragon in alluding to his first appearance vnto *Eue* in a serpent, when he tempted her; he is red through fury and cruelty, *hee was a murderer from the beginning*. He is said to be in heauen here, according to some for the like reason, that the woman is said to be there, because he persecuteth her, who is said to be in heauen, or rather because he had his abiding sometime in heauen, and though hee be excluded, because he kept not his first standing, yet a long time hee had the liberty of appearing there before God amongst the good Angels: for hee appeared amongst them to accuse *Iob*, and that it was his common practise is here afterwards plainly intimated, *vers. 10.* how hee cometh to bee quire excluded, and when, we shall see further by and by, but still he is said to be *Principalities and powers in heauenly places*, because hee hath the liberty of the Acrean heauen to this day. His seven heads with crownes vpon them, set forth by the common

Ioh. 8. 44.

Viegas.

Iob 1.

Eph. 6. 12.

Pareus.

common consent, the many kings of the earth, who are ready as his instruments to execute his will, the number of seven being vsuall in this booke to set forth many, his ten hornes, his great power by meanes of other states of people, who also serue him, who are more in number. Certainly the largeness and multitude of his dominions, and his manifold power is hereby figured out, and how great a Potentate hee is, to expresse the more the danger wherein this childe was, that the power whereby he was preserved might be the more magnified. His taile drawing the third part of the starres, and casting them to the ground, doth yet more illustrate his stupendious power. By these starres I vnderstand the Angels that fell together with *Lucifer*, who as the chiefe drew them after him, and therefore hee is said to draw them with his taile, because they followed him in sinning, and were throwne downe to the ground, which was by being deprived of their place and dignity in heauen. For there is one Deuill as the chiefe and ringleader set forth, the rest of the infernall spirits followed him. And this, though done long before, is brought in here, as auailing to a perfect description of him, that it might the better appeare how formidable he was. Some by the starres vnderstand, as *Pareus*. in Chap. 1. the Churches which are seduced vnto Popery, and *Viegas*. some the Doctors who by worldly preferments and respects are fawned vpon, and so drawne away from the truth vnto error, and so by heauen they vnderstand the Church of God; *Bullinger*. by earth the world of the wicked, who are set vpon earthly *Forbs*. things, into whose society they come, being thus drawne away. But for so much as heauen is a distinct thing here from the Church, if the woman be the Church, for shee appeareth in heauen, I cannot see how by heauen should be vnderstood the Church here, and consequently how by the stars should be meant the Doctors, and therefore I rest in the first exposition as most naturall, and the rather because they are not only said to be stars, but starres of heauen, as he himselfe at the first was, and therefore is called *Lucifer*, *Esa. 14. 12.*

Hee standeth ready to deuoure this childe so soone as hee should be borne, for he stirred vp *Herod* to send his executioners to kill all the male children in *Bethlehem* of two yeres old

Heb. 2. 15.
Col. 2. 14.

old and vnder, and from the time that he shewed himselfe after his baptisme, he neuer left persecuting him, and plotting his destruction, till that at length he was crucified: but euen then instead of being deuoured, nothing befell him but what hee did voluntarily vndergoe, and he was soone raised vp againe, and taken to the throne of the Father, and therefore he is spoken of as missing his purpose herein, for so much as Christ by his death gat the dominion, and euen vpon the Crosse triumphed over the Deuill.

Learne we from hence both of how excellent a condition the Church of God is, heauen is her countrey, and her glory is heauenly and most magnificent, that we may preferre to be members of the Church before all worldly honours: and also what a terrible enemy we haue of the Deuill, so that we can no sooner become Christians, but hee is at hand to deuoure vs; neither doth he want power so to doe, but he shall not be able to hinder our saluation, that we may put vpon vs the armour of God; neuer being secure, but alwayes making account that we stand in the midst of greatest dangers, and therefore continually seeking to the highest power by prayer, and out of a confident expectation of being taken vp out of all danger to glory at the last, becomming strong in the faith, to beare all oppositions without shrinking, howsoeuer we be assaulted.

Verf. 6.

Quest. 2. The woman fled into the wilderness, where she hath a place prepared of God, that they may nourish her one thousand two hundred and threescore dayes, &c. To what time is this fight to be referred, what is this wilderness, and how long is this time of one thousand two hundred and threescore dayes?

Ans. This relation commeth in here by way of anticipation, as most consent, for this very persecution and flight into the wilderness is more largely described, *vers. 13.* and this time is the same, onely by a prolepsis it is in short here propounded, to satisfie such as would bee ready to inquire what became of the mother, after that the sonne was taken vp, shee was persecuted and fled, &c. but in order of time somewhat happened before this, and therefore before a full declaration of this persecution that is set forth in the next words,

And

And: here was a great battell in heauen, Michael and his Angels fought, &c. of which we are to consider before we answer this, the proper place for this comming in afterwards, *viz. vers. 13.*

Quest. 3. Where is the fight here said to be in heauen, what is Michael and the deuils casting out of heauen, &c.

Ans. No man doth hold that this is to bee vnderstood according to the letter, for it were absurd, that there should be a fight in heauen, being a place of all peace and comfort, and not for any variance. Heauen therefore is to be vnderstood as before, when the woman is said to appeare in heauen, and the great red Dragon against her; which was all done here below, but represented in heauen as the proper place of the Church, which is but a stranger in this world; and the place where the Deuill first had his abode, and where he was wont to appeare to accuse the godly. For so a great fight is said to bee in heauen, when as indeed it was in this world, because they which doe instigate and stirre vp vnto it, are on the one side the holy Angels of God, whose abode is in heauen; and on the other side the troupe of vncleane spirits, who are in heavenly places, that is, the vpper part of the aire. Many stand for the Church, that by heauen here the Church is meant, but seeing the woman is the Church, who is persecuted after this fight and casting down of the Deuill from heauen to the earth, I cannot see how heauen should bee put for the Church also. But being vnderstood, as hath beene before deliuered, all things following will excellently agree. Michael the Archangell with his Angels fight, that is, that principall good Angell, who is superiour to all the rest, as the Deuill is the principall of the euill Angels: he with the other good Angels, I say, standing for the truth, stirred vp Christian Emperours and Gouvernors, to fight for the truth; and the Deuill on the other side with his infernall rabble, stirred vp Heathen Emperors and Gouvernors to fight against the truth. And thus almost doth *Forbs* and *Forbs*. *Brightman* vnderstand it, for they make *Constantine the great* *Brightman*. and his assistants in his battels, *Michael* and his Angels; and *Mason*. *Licinius* with his assistants, the Deuill and his Angels. Many *Bullenger*. will haue Christ meant by *Michael*, both here & where soeuer *Grassius*. else this name occurreth, because he is said to be the Archan-*Pareus*. gell

Fox.

gell, that is, the Prince of Angels, and *Michael*, one as God. But why may not one Angell bee chiefe amongst the good Angels, as well as one Deuill is chiefe amongst the euill Angels? And if so, it is no whit absurd to say that he is like God, being so eminent an image of his maiesty and excellency. And therefore some hold *Michael* to be an Angell indeed, as hath beene already said, and by the ancients it hath beene generally held to be so, onely some question hath beene of what Angels *Michael* is the chiefe, and herein most following *Dionysius*, who wrote of the orders of Angels, haue held him to bee the chiefe of the lowest order onely. I cannot approue so well of expounding *Michael* the Archangell of *Constantine*, or of any man, or the Deuill of *Licinius*, because there is none other place of Scripture which giueth light vnto such an exposition, and the following circumstances agree not, seeing *Licinius* perished when he was overcome of *Constantine*, neither did hee persecute the Church any more, and afterwards this Deuill said here to haue but a short time, is also said to be bound vp a thousand yeeres, and then to rage, as hauing but a short time, which can no way agree to that Tyrant.

Michael therefore fighteth by his pupils, *Constantine*, *Theodosius*, *Valentinian* and other godly Emperours; the Deuill by the heathen Emperours before *Constantine*, and *Licinius*, and *Julian*, and *Eugenius*, who sought to beat downe the Christian religion. This fight began soone after Christs ascension, and continued till ann. 394. in three hundred of which yeeres the Deuill fought so, as that by his agents, the Heathen Emperours, the truth was put in great hazzard; but then *Michael* began his battell so fiercely, as that error and idolatry was put to the worse; but by *Julian* the Deuill reinforcing his battell againe, a *Gratian* was raised vp, and vnto him was ioyned a *Theodosius*, who when *Gratian* was slaine by *Andragathius* a Captaine of *Maximus* an vsurper, being Emperour alone, behaued himselfe so valiantly, that in his time the Heathen idolatry was quite put downe, and the temples of idols destroyed, neither were any permitted to sacrifice to idols any more. For the Deuill seeing his religion to grow towards a desperate estate, thought to put all vpon the fortune of one battell,

battell, and therefore stirred vp *Eugenius* with his Captaine *Arbogastus*, with a mighty power to set vpon *Theodosius*: but *Theodosius* hauing prayed vnto God, began the battell against them, and being miraculously assisted with a mighty wind blowing in the face of the enemy, soone gat the victory, and they being slaine, there was no place for the old heathen idolatry any more, as both *Theodoret*, *Socrates*, and *Sozomen* agree in their histories.

Theodor. l. 5. cap. 20. Socrat. l. 5. c. 24. Sozom. l. 6. c. 22. & cap. 20.

2

And thus the Deuill was cast out of heauen, when as his worship in idols could stand no longer: for hee that worshippeth idols, worshippeth Deuils, Chap. 9. 20. and all this time he occupieth heauen, as it were, which is the place of Gods residency, to whom alone this seruice is due; when this kinde of worship is put downe, he is cast out of heauen. And at this fall there is great ioy in heauen, the Angels who are ministring spirits about Gods chosen being greatly affected with their prosperity: for if when one sinner is conuerted there bee ioy in heauen, then much more when so many thousands are deli-
uered from so great a sinne as idolatry is. And this benefit is further amplified by another epithete of the Deuill, the accuser
of the brethren, who accused them night and day before God. He that was so infest an enemy against them, hath his forces broken, and is not so able to doe them hurt, as before. And then it is more plainly declared by whom hee was thus brought downe, and who were the Warriours vnder the guardian of
Michael and his Angels, viz. the brethren, who loued not this
life vnto the death, and all by the blood of the Lambe, hee is the
stronger man armed, that cast out this strong Champion the
Deuill, and by his power razed the temples where hee kept
possession before, and was worshipped.

Luk. 15.

Vers. 10.

Vers. 11.

Touching the inhabitants of the earth, amongst whom the Deuill is said now to be come, and therefore a woe to them is proclaimed in these words, Woe to the inhabitants of the earth,
and of the sea, &c. Some expound this of earthly minded men, who though they be outwardly of the Christian religion, yet there is no power of godlinesse in them, but the load-stone
that draweth their hearts, is the earth with the profits and
pleasures thereof. A woe commeth now vpon them, they say, by

Vers. 12.

Bullinger.

Pareus.

Brightman.

3

variances and warres happening amongst themselves, and by the *Goths* and *Vandals*, sent as a scourge vpon them, to bring them into intolerable miseries. And to this doe I so farre forth subscribe, as they apply this to the troubles happening after *Theodosius* his time, which was after ann. 470. for till that time the fight before spoken of extendeth, when the idolatry of the heathen was vicerly subuerted in all the Roman Empire. After this, there are great stirres by the instigation of the Deuill, by meanes of the *Goths* and *Vandals*, *Herns* and *Longobards*, by the inuasions of whom, what miseries the Roman Empire suffered, chiefly for the space of one hundred and fifty yeeres, ye may see in their history, the brieft whereof I haue already set downe in speaking vpon *Chap. 9. 3.* vnder the fift trumpeter. And well may we by the inhabitants of the earth and sea, vnderstand the wicked Roman Empire, euen after the suppression of idolatry, both because they were Lords of land and sea, and because though there were now a forme of religion, yet all was full of cruelty, hatred and despight, by reason of the heresies which gat head in those times, as hath beene shewed before in speaking of the blacke horse. Some yet hold, that in this passage is onely a brieft of that which is more largely prosecuted in the verses following, about the persecuting of the Church: but this were very improper, by the inhabitants of the earth to vnderstand the Church, which is mortified to the world, neither by thus expounding it is there any satisfaction giuen touching the interuening time betwixt the battels end before spoken of and the persecuting of the Church, which I thinke ought carefully to be obserued. As for the short time which the Deuill is said to haue, I assent to those, that approue the whole time from hence to the end of the world to be but short, according to the Scripture phrase, and by comparing it with the eternity to come afterwards. It was long agoe said, *Yet a little while and hee that shall come will come and will not tarry*, and *The Lord doth not deferre his comming, as some count deferring, for a thousand yeeres with the Lord are but as one day.*

This passage is of singular comfort to the godly of these times, who are sollicitous for the truth, seeing it in so great danger

For.
Forbs.

Heb. 10. 37.
2 Pet. 3. 8, 9.

danger by the preuailings of the aduersary: for as in the Primitive Church, when things seemed to bee most desperate, they were neereft a most ioyfull time by reason of the vter ouerthrow of heathen idolatry which straightway followed; so I doubt not but when the truth now professed shall be brought to greatest streights, there shall be a way happily set open to come out of them by the vter ruine of Popish idolatry, which shall then bee euen at the doores; for though the Deuill may seeme at the first to haue the best, yet *Michael* shall finally overcome him; but wicked worldlings can neuer haue any comfort of immunity from his rage, hee growing still more and more terrible to them, euen vnto the end, and in the end they must suffer with him vspeakable torments without end or ease, there being none to stand by them to help to auert his rage from them, as the godly haue.

Quest. 4. To what time is this to be referred, whereof it is said, *Then hee persecuted the woman that had brought forth a male childe?* What is her flying into the wilderness with Eagles wings, and the time of her abode there, called time, and times, and halfe a time? And what is the flood cast out after her, and the earths deuouring it? Vers. 13.

Ans. Some referre this time to the Apostles dayes, when the Church soone after Christs ascension began to be sorely persecuted, and hereupon they tooke occasion to disperse themselves amongst the Gentiles, whereshee abideth to the end of the world, set forth by *time, and times, and halfe a time*; a phrase vsed to shew that the time is certaine with the Lord, but concealed from vs. Ballinger.

Some referre it to the dayes of *Constantine*, when the Church through wealth and liberty began to grow corrupt by pride, contentions and errours, holding that the Church in the wilderness is opposed to the Church in heauen before described with her heavenly glory, which she had all the time of persecution, but now being in peace, corruption and superstition commeth on, making her like a woman in the wilderness: yet the time which shee is said to bee in the wilderness, they distinguish from the time of her flight, holding that shee began to take her flight in the dayes of *Constantine*, and was flying

flying three hundred yeeres, euen vntill *Phocas*, who established the Bishop of *Rome* for vniuersall, ann. 606. from that time forward she was in the wilderness, a time, and times, and halfe a time, before described by one thousand two hundred and threescore dayes, being either so many yeeres, or a long time vnkowne to vs; and therefore thus set forth, that wee might not be troubled, though we see this persecution continued still, for it is not onely for a time, but times after that, and then halfe a time more. And to make the time of this flight to bee three hundred yeeres the more probably, they obserue, that not a Doves, but Eagles wings are giuen vnto her, arguing a flight strong and of long continuance. Some referring it also to *Constantines* time, will haue him to bee the great Eagle, giuing wings to the woman to flie into the wilderness, by enduing the Church with so much worldly wealth, whereupon much corruption soone crept in, and she became like a woman in the wilderness; but extend the time here set forth no further, but till the rising of the beasts in the next Chapter, vnto which a way is hereby made.

Some referring this time to the Apostles dayes, hold two times of persecution, the one of the Primitiue Church, set forth in r. 6. the other of the Church vnder Antichrist towards the end of the world, set forth here. Either time is the same, one thousand two hundred and threescore dayes, that which time, and times, and halfe a time is, and the same with the two and forty moneths before described, Chap. 11. which if they bee reckoned as *Daniels* weekes, seuen yeeres to a moneth, they make two hundred ninety and foure yeeres. And such a time was the Church vnder persecution vntill *Constantine*, from whence one thousand yeeres being counted of Satans binding, mentioned Chap. 20. together they amount to one thousand three hundred yeeres, at what time this persecution by Papists and Turkes began, the vtermoost end thereof being 1594. But experience hath already confuted this, it being now 1625. and yet these persecutions holding out. There are other computations made here by others also, as of three yeeres and a halfe, which hath beene sufficiently refuted already, and of so much time as maketh this to fall vpon the beginning

Forbs.

Forbs.

Grafferm.

ning of the sixteenth century, when Popery began to decline. But I will not trouble the Reader with more varieties. If I may put in my coniecture amongst others, I take it, this time is not to begin in the Apostles dayes, because it is the same with the 42. moneths of *Ierusalem* being trodden vnder- Chap. 11. foot, and the one thousand two hundred and sixty dayes of the two witneses prophesying in sackcloth, which beginneth not till the sixth trumpeter, as hath beene already shewed; and it seemeth to be too general, by a time thus many wayes so often described, to vnderstand onely a time without any certaine determination, seeing experience of former Prophecies teacheth, that when time is thus set forth by a certaine number of daies, or weeks, or months, a certaine proportion of time to be hereby counted is meant. Neither would I begin it in the dayes of *Constantine* the great, because the Church was not then persecuted, but maintained, though there were some stirres by meanes of *Arrins*, whereas a persecution here is intimated, putting the Church so hard to it, as that she is faine to flie into the Wilderness for safety. And it is strange, that if this time were meant and thence forward till *Phocas*, which was 300. yeeres, wherein they say she was fleeing, that any mention should be made of wings to flie with, which in comon reason argue swiftnesse. I thinke therefore that this time is to be referred to the yeeres following the destruction made by the *Goths* & *Vandals* when they were expelled out of *Italy*, which was betwene the yeere 500. and 600. for not long after this the Popes of *Rome* in the West hauing climbed vp into the chaire of supremacy, great troubles beganne about images by their meanes, they being bitter against those that would haue no Images in diuine worship, daring to anathematize euen Emperours that withstood them, and *Mahomet* in the East persecuted all that would not receiue his damnable Alcoran, as hath beene already shewed to haue beene done about ann. 606.

Here was now a new kind of persecution begun, not by Hea-then Idolaters, to bring in the worship of Deuils againe, but of such as were Christians in shew, but indeed pleading for *Baal* vnder a new name, and of such as reuiued Iudaisme againe in part in somewhat a different manner, vnder pretence of ano-

Exod. 19. 4.

Chap. 13. 10.

ther *Moses* or Prophet of God, *Mahomet*. Then the Church hath two wings of an Eagle giuen her to flie into the Wildernesse, as sometime the people of *Israel* are said to haue beene brought out of *Egypt* vpon Eagles wings, and they are two, because by faith & patience they are borne out of this danger, as is said in the Chapter following. By this flying into the wildernesse then is meant, that after such time as the *Pope* and *Turke* thus inuaded the Church of God, she held no visible state any more by ruling in all Countries and Nations, by possessing Cities and Townes, but as the people of *Israel* being carried out of *Egypt* into the Wildernesse, wandred a long time vp and downe in vnknowne places, being fed with Manna from Heauen, and so preserued yet from perishing: so the Church of God all this time lieth hid, such as hold the truth still being of ignoble condition in worldly respects, and so not taken such notice of in the most and greatest Kingdomes of the world, but yet she is provided of such spirituall food, though in secret places, as that she is miraculously preserued from perishing. And the time of this her solitarinesse is before said to be 1260. daies, as in chap. 11. here *time, and times, and halfe a time*, time being put for a mysticall yeere, times for two yeeres, halfe a time for halfe a yeere, which together are three yeeres and an halfe, wherein are 1260. daies, which set forth here so many yeeres, as was proued chap. 11. If it be demanded why this variety is vsed in expressing the same time, *Pareus* resolucth it well, that this is done that we might not faint vnder this persecution when we shall see it last long: for though being set forth by 1260. daies it may seeme short, yet the Spirit of God would haue vs know that it is a long time as we account, there being first a certaine space of time, and when that is expired, times, and last of all, halfe a time more; and *Brightmans* conceit herein is excellent, that haply the Lord by this distinction would haue vs vnderstand, that in this time of Antichrists reigne, and the Churches being vnder, there are three distinctions; one of Antichrists rise, wherein was the beginning of this womans solitude to bee vnderstood by a time, for in this space he came to his height, and the Church was brought to the lowest ebbe; the second, of his holding

Pareus.

This phrase is borrowed from *Daniel* 7. 25. and 6. 12. 7. where it setteth forth the time of *Antichristus* his rage who was the forerunner of *Antichrist*. *Brightman*.

holding in that state which is twice as long; the third, of his declining when the Church shall grow towards her deliuerance, which is effected in halfe a time. Thus he. But I hold me rather to the former resolution, as more agreeable to that which I haue before deliuered touching the determination of this time, which in all probability will not be till ann. 1860. And then the declining time of Antichrist and the rising time of the Church will bee 360. yeeres.

And thus I haue deliuered what I conceiue touching the time when this persecution beginneth: for when we come to expound the time of continuance in the Wildernesse, I hold the same with diuers learned Writers on our side before mentioned, who make the Cities conculcation, when the Witness prophesie, and the time of this lying hid in the Wildernesse, all one. Let the Reader consider and iudge of all.

Touching the flood cast out of the Dragons mouth after the woman, which was by the earth swallowed vp in succour of the woman, some vnderstand it of the ouerflowing of *Africa* and part of *Europe*, by the *Goths*, *Vandals*, *Heruls*, and *Lombards*, by whom the whole Church was endangered as by a flood of being vterly extinct, but these earthly and barbarous people set forth by the earth, comming into these parts were brought to the embracing of the Christian Religion, though corruptly, and so became more milde towards Christian people, which is the earths swallowing vp of the flood. I cannot see how this doth any way agree, both because this incursion by these Barbarians was made about ann. 400. long before the Churches desolation here described, and if the Church had beene succoured by their growing more gentle, it would haue beene said rather, but the flood dried vp, and not as here, the earth swallowed it vp, noting some reliefe that came to the Church aliunde.

Some by the flood vnderstand the Popes endeouours to bring the Roman Catholike Princes into a league, to root out with their ioint forces the reformed Religion, which they could neuer effect by reason of the differences amongst them in respect of their earthly possessions: this made *Clement* the eighth of late to excommunicate the Councillors both of

Spain and *France*, and this variance of theirs about earthly things is said to be the earth, helping the woman by Gods providence, who turneth it to the good of the Church.

Fox.

Bullinger.

Some will haue this Flood to bee the edicts of heathen Emperours against Christians to root them out; and the Earth, the Famines, and Pestilences, and Warres that still happening hindered the execution of these decrees: but these things being in former times are misapplied here. And likewise, whereas some vnderstand it of the Scismes and Heresies hapning in the primitiue Church, and of the troubles and persecutions stirred vp by Satan when the Church was fled amongst the Gentiles, against which they were succoured v unexpectedly, the earthly ones themselves being oftentimes a meanes to appease these tumults, as the Towne-Clerke in *Ephesus* was, *Act. 19.*

Pareus.

Pareus reckoneth vp other Interpretations made by some, that this flood is the troubles and afflictions of the Church in all times, but this is too generall, and more specially the heresies and blasphemous opinions held in the daies of Christian Emperours, whereby the Deuill, as by a flood, sought to drowne all true Religion for the space of 300. yeeres, after *Constantine*, which before hee set forth to be the time of the womans fleeing away, and herein he resteth. The earth, hee saith, some interpret to be Christ for his stability, some generall Councils called from all parts of the earth for the condemning of heresies, which is not likely, seeing such Councils do rather resemble Heauen, & Christ is said to be from Heauen heauenly, in opposition to such as be from the earth earthly. He therefore expoundeth it onely in generall of a miraculous preservation, in allusion to the earths opening the mouth and swallowing vp *Chorah* and his company, holding that wee ought not to search any further into any particular meaning. But for so much as I haue already gone from the ground of this exposition, viz. the reckoning of the time of the womans fleeing to be 300. yeeres, and this flood was cast out after her vpon her fleeing, and being come into the wilderness, which was in a short time, for she was soone chased thither, and when she abode there, this flood was sent out after her: I must needs rather

Ioh. 3.

Numb. 16.

rather subscribe to them, which hold that the time of casting out this flood was in the time here described, said to bee a *Grassius* time, and times, and halfe a time, and so some great warres attempted by the Popes instigation for the vtter rooting out of the reformed Religion are figured out by the flood. And of such warres we shall finde there haue beene many euer since the breaking out of the light in the time of *John Huss* and *Jerome* of *Prague*, and before that against the *Waldenses* and *Albigenses*, and afterwards against the *Lutherans* in *Germany*, and the *Caluinists* in *France*, where diuers great men entred a league to root them out. But the earth holpe the woman. The History of the *Bohemian* warres is most famous for the illustrating of this: for *Sigismund* the Emperour, being stirred vp by the Pope to persecute the *Bohemians* for cleauing constantly to the Doctrine of *John Huss*, after that it and they were condemned in the Councell of *Constance*, inuaded *Bohemia* with a great power, but his army being ouerthrowne and much wasted by a few scattered troupes of the *Hussites*, the Emperour departed home much discouraged. But soone after greater forces are sent against them being led by the Princes of *Germany*, the Duke of *Saxony*, the Marquell of *Brandenberge*, and the Archbishop of *Treuer*s, by the instigation of Pope *Martin* the fifth. They entered in three great armies, but when the *Hussites* vnder the conduct of *Zisca* appeared, a feare came vpon them all and they fled with all haste, casting away their weapons, and leauing their Tents well furnished to the enemy. And yet againe, by the perswasion of *Sigismund* another Army was sent vnder the conduct of *Brandenberge*, which being also taken with feare before the *Hussites* came in sight, fled away and could not by any meanes be made to stay. What was this but a most miraculous preseruing of the Church by Gods owne immediate hand, there being nothing but the very earth that affrighted them so soone as they came into that land, being taken with an horrible feare against all sense and reason. And thus at sundry other times, the Church being assaulted in other parts she was miraculously preserved, not by any power of her owne, but by the hand of God, being against her enemies and for her, which deliuerance is said to come by the

Henrici Mutij
Chron. lib. 27.

the earth, helping her in allusion to the History of the lands, spuing out of the Canaanites before the Israelites, or of the earths opening the mouth to swallow vp *Corah* and his company, that *Moses* and *Aaron* being indangered by their conspiracy might be preserued. For this seemeth to me the most probable resolution of this saying, which was also noted out of *Pareus* before. To this if we ioyne that of the differences hapning betweene Catholike Princes about earthly things, keeping them from vniting to extirpe the Church at other times, it may also further serue to cleare this place the more, and in the East the differences of the *Persian* and *Turke* being both for *Mahomet*, yet diuided about *Haly* his succellour, whereby the *Turkes* haue still beene hindered from their purposed inuasions of Christendome. The Church haue had also other helpe from the Princes of the earth, who hath beene stirred vp to fauour and defend the truth, as the Princes of *Germany*, and *Queene Elizabeth* of famous memory, who aided the *Hollander* being at the point of drowning, abated the pride of the *Spaniard*, and maintained the Protestant Religion in *France*. That all this passage is allegoricall, and will beare such exposition, is plaine, because it is said, *as it were a riuer*, and so it is but as if the earth had holpe the woman against this riuer by deuouring it, seeing there is nothing more frequent, than by a flood to set forth great armies flowing into Countries to destroy them.

Note.

Note, that when all meanes faile to preserue the godly, yet as long as the earth standeth they shall haue succour, though they can see no more likelihood hereof, than they that are in the Wildernesse, where nothing but the vast ground appeareth to saue them from the deuouring of the wilde beasts.

Vers. 17.

Quest. 3. What is meant by the rest of the womans seed, and the Dragons making warre therewith, set forth in these words, *And the Dragon was angry with the woman, and went forth to make warre with the rest of her seed which keepe the Commandements of God, &c.*

Brighman.
Gerran.

Ans. Some vnderstand the Christian people in diuers parts of the world, against whom the *Saracens* were stirred vp about

about *ann.* 630. when he could doe no good otherwise, hee made open warre by them.

Some hold, that here is a preparatiue onely to the persecutions raised by the Pope, described in the next Chapter, these being here first generally spoken of, and then more at large described vnder the double beast.

Some by this seed vnderstand all Christian people which should be begotten vnto God from the time of *Iohn* to the end of the world; for the Dragon hath alwaies made warre against them, first by the Emperours, and then by Antichrist.

Some vnderstand particular members of the Church, who are in diuers Countries laid hold vpon and put to death where Antichrist hath power, when as hee seeth that his attempts by warre to extinguish the whole Church are frustrated. And to this doe I subscribe, as best answering that which was said before of the male childe which the Church brought forth, he was the first seed; now the rest of the seed are all godly persons, who are likewise after all the troubles before described, particularly singled out vnto martyrdom: for he that heareth and doth the Word of God *is my mother*, *Mat. 12. 50.* *my brother, and sister*, saith our Sauour Christ. So that this is added to shew, that as the Deuill shall attempt to extinguish the Church by warres, so these not succeeding as he desireth, he will yet doe what hurt he can by fighting against particular persons, and destroying them wherefoeuer his power lieth. And this is verified by experience, the Spanish Inquisition is a great Engine wherewith the Deuill fighteth and destroyeth many, and other Commissions appointed both here in *England* in the daies of *Queene Mary*, and in other Countries for the finding out and putting to death by fire and fagot the seruants of God which held the testimony of Iesus Christ, and who would rather lose their liues than depart therefrom. As for the other expositions, they cannot hold in regard of the time according to the computation which I haue hitherto followed and shewed to be the most probable.

We must expect then, that the faithfull seruants of God shall neuer be free from trouble and danger during the time allotted vnto Antichrist, but partly by great armies, and partly by

Note.

by particular persecutions they shall euer be impugned, that we may stand ready armed with faith and patience, comforting our selues in this, that the Church shall neuer bee extinguished, when all the forces that can be made are raised against her, but she shall still remaine to triumph ouer Antichrist and all her enemies at the last.

Vers. 18.

And I stood upon the Sea shore, in the Latine this is read, *hee stood*, as if the Dragon were meant, but in all Greeke Copies, *I stood*, and so *Rupertus* and *Primasius* and all ours, and amongst the Papals *Ribera* and *Viegas* read it so, and it is most plainly a passage to the next vision of the Beast rising out of the Sea; for to behold this, he sheweth here that hee was placed vpon the Sea shore.



CHAP. XIII.

Quest.
Vers. 1.



What is figured out by this Beast, whereof it is said, *I saw a beast ascending out of the Sea, hauing seven heads and ten hornes, and vpon his hornes ten crownes, and vpon his heads the names of blasphemy.* Vers. 2. *And bee was like to a Leopard, &c.*

Viterbiensis.

Ans. There is great difference amongst Expositors here, some holding this beast to be a figure of the *Turke*, both because he riseth out of the Sea, and waters afterwards are expounded to set forth peoples and Nations, Chap. 17. 15. for the *Turkish* Empire consisted of diuers peoples, *Arabians*, *Turkes*, *Saracens*, *Tartarians*, &c. and the similitudes agree of a Leopard, because he hath the Kingdome of the *Grecians* in *Daniel* figured out by a Leopard, and of the *Persians* figured out by a Beare, and of the *Assyrians* figured out by a Lion: for euen the *Persians* and *Assyrians* are *Mahumetans*, though vnder another King; the blasphemies also of this state against Christ and the warres with all Christians, and the inuincible power doe

doe all agree. But for so much as this beast is said to haue *seuen heads*, which are interpreted Chap. 17. to be *seuen Moun- Chap. 17. 9, 10.* taines and *seuen Kings*, whereof *siue* are fallen, one is now (in the writing of this) said to be, and the *seuenth* yet for to come, it cannot possibly be applied vnto the *Turke*, but vnto *Rome*, famous for the *seuen hills* and the diuers manners of gouernment like so many Kings. Againe, one of these heads is wounded to the death and yet liueth againe; and the second beast coming with wonders to deceiue the world causeth men to worship this beast, which can no way agree vnto the *Turkish* State.

Others therefore will haue this beast to be a figure of the *Tertul.* heathen Emperours of *Rome*, set forth in *Dan. 7. 8.* by a beast *Ieronim.* with ten hornes, and with a mouth speaking great things. *Eusebius.* The *seuen heads* some will haue to be *seuen sorts* of gouern- *Orosius.* ment in that state, *viz.* of *Kings*, *Consuls*, the *Decemviri*, *Di-* *Bullinger.* *Fox.* *Etators*, the *Triumviri*, *Emperours* and *Popes*, as *Petrus Arto-* *Osiander.* *pau*, and *Fulke*. Some *seuen* particular persons who gouerned *Iunius.* that state, either the first from *Romulus* to *Tarquinius*, or from *Aretius.* *Whitaker.* *Iulius* to *Nero*, or from *Nero* to *Nerva*, as *Bullinger* and *Da-* *Graffer.* *uid Chytraeus*. The ten hornes some apply to all the Kings vnder this Empire, who ioyning their forces together, fought to *Seb. Myer.* root out Christianity. Some to the *Consuls* reigning in *seue-* *Aug. Marlorat.* *Primasius.* *Rupertus.* *Hauvo.* *rall Prouinces*, who had power like Kings; as *Borrbemus* and *Chytraeus*, and some to those ten Tyrants in speciall, who stirred vp the ten persecutions, *Nero*, *Domitianus*, *Traianus*, *Antoninus*, *Seuerus*, *Maximinus*, *Decius*, *Valerianus*, *Aurelianus*, *Dioclesianus* and *Maximinianus* together, as *Fox*. And *Dent.* this Empire, some say, is likened to a Leopard for velocity in conquering as the *Grecian* was, to a Beare for voracity as the *Alphonfus.* *Fox.* *Persian* was, and to a Lion for courage and audacity in attempting, as the *Assyrian* was, or simply because these rulers were as outrageous against the people of God, as these wilde *Irenaus.* *Ambrose.* *Prosper.* *Methodius.* *Arctian.* *Andreas.* *Beitarmin.* *Gagneus.* *Ribera.* beasts usually are. For other circumstances about this beast, they shall be further considered by and by.

* There is a third opinion of such as hold Antichrist to be figured out here both by the first and second beast, affirming that they are both one and the same, but in diuers respects said